Community Chaplaincy Report
October 2001

Correctional Services Canada
Chaplaincy

National Headquarters
Ottawa, Ontario

Executive Summary

Community Chaplaincy in Correctional Services Canada has been active for over 2 decades. It has provided support to offenders and their families while in prison and when they were re-entering society. This report provides a current look at what community chaplaincy has become and also provides a vision for the future.

Community chaplaincy supports the CSC's mission, core values, corporate objectives and also actively engages offenders in the key areas listed in the Offender Intake Assessment and Correctional Standards Operating Procedures.

Community Chaplaincy Ministries are organizations within the faith community with whom CSC has contracts. These ministries are accountable to many stakeholders CSC being one of many. Other stakeholders are the faith community, community agencies, municipalities, the local police, professional groups plus more. Each chaplaincy group is concerned about and committed to having safe and healthy communities.

Over 11,000 individuals are served through Community Chaplaincy ministries in a given year some having long term and other short-term relationships with the ministry. The average age of the offenders is 34. Over 51% of the efforts are geared towards offenders in the community. Families, children etc. make up the balance of the efforts.

Offenders have many needs and some are quite specialized. Some offenders have supervision challenges and others have daily living challenges. Some of the typical needs being met are offenders with release conditions, anger and rage interventions, grief, mental health, addiction, practical issues, older offenders, medical needs, housing and many other issues.

Community ministries are well connected with many resources in the communities and are full community partners. Strong community relationships are essential for healthy community ministries. The total number of speaking engagements for Community Chaplains is over 600. They speak about their involvement with CSC, Restorative Justice and many other topics. They speak to schools, special interests groups, church groups and also speak in many churches during worship.

CSC Chaplaincy also has over 1400 active volunteers. Their average age is 40. They receive extensive training and are full partners in the ministry. Volunteers work 217,000 hours with a dollar value of $3.45 million dollars per year. On average, each chaplain receives over 7000 volunteer hours per year or the equivalent of $100k in labour hours.

Community ministries also receive over $1.6 million per year as in kind support. The average in-kind support received by each chaplain was about $53 K. There are many great supporters of Community Chaplaincy Ministries.

The National Community Chaplaincy budget in 2000/2001 was $758,538.00. The average expenditure for each community ministry was approximately $23K. For this

investment CSC chaplaincy partners with agencies that generate over 5 million dollars worth of value in return. It is a great investment in offenders, families and communities.

Boards were made up of many different individuals from a wide range of backgrounds. The role and structure of boards is an area for future study and growth. The impact of faith is also evident in Community Chaplaincy and is found in the area of motivation.

Conclusion

Community Chaplaincy fulfills a broad mandate. It serves many individuals, is fully engaged in the community and mobilizes over 1400 volunteers. Where recidivism data is not currently available, other mandates are being fulfilled. Correction's is concerned about community engagement, having strong community partners and mobilizing many volunteers. It is concerned about families and offender reintegration and having safe communities. Community chaplaincy delivers in all of those areas. Fifteen recommendations are presented in order to strengthen Community Chaplaincy with the single greatest challenge being funding. A proposal is presented in order to meet future needs. It is for Community Chaplaincy to receive $1 per day for each offender on parole.

Community Chaplaincy Fact Sheet

Full details to the facts listed below are found in the Community Chaplaincy Report.

Community Chaplaincy National Budget is $758K for 32 ministry sites. It contributes to CSC's Mission, Core Values, objectives and Corporate Objectives. Community Chaplains have over 600 speaking engagements annually.

Community Chaplaincy Serves:
Over 11,000 individuals annually of which,
51% are offenders in the community
14% are family
22% are in prison
13/% other
80% of all offenders meet with ministry staff within 60 days of being released.

Demographics
Average age of offender is 34, 79% are male and 70% are Caucasian.
Religion: RC 35%, Protestant 42% and native spirituality 11%.

Needs
Many emotional and spiritual needs were expressed like anger, grief and mental health and effective interventions provided. 60% worked with the ministry on their addiction issues, 47% sought housing and many had practical needs met. Many offenders also sought support from the ministry for their physical health needs. Many have AIDS, HIV or Hep C.

Volunteers
over 1400 active volunteers contribute to the ministry giving 217,000 hours of service valued at $3.45 million dollars.
Their average age is 40.
Each chaplain receives over 7000 volunteer hours per year.

In Kind Support
Community ministries receive over $1.6 million per year or on average $53 K per site.
Total return: $5 million

Motivation
99% of the chaplains stated that they serve because of the sense of call.

Funding at 1$ per day per offender on parole would provide support for: extensive training of chaplains and volunteers, expansion of community chaplaincy and Circles of Support and Accountability to more communities,
Implement many of the 15 recommendations in the report and expand community capacity for further Community Chaplaincy endeavors.

Forward

This report is a review of correctional ministry in the community by a variety of faith groups who have a supportive relationship with CSC. Within CSC we call it the community chaplaincy program. This report not only presents the work being done to assist with the successful reintegration of the released offender; it quietly suggests that there is a large potential for greater and more effective service.

The work of these community partners goes a long way to establishing safer communities. They are frequently in contact with an astounding number of released offenders, their families and friends. They contribute so much! Here are some of their contributions:

- Support for responsible citizenship,
- Creation of an environment for positive relationships and friendships,
- Promotion of a hopeful view of life in difficult times,
- Provision of support and encouragement to family and friends,
- Education of the community about their role in correctional success.

CSC is committed to actively encouraging and assisting offenders to be law-abiding citizens. This report tells the story of a very hopeful, non-traditional partnership which helps achieve that end.

We owe much gratitude to all whose work is described in this report. They are generous and courageous colleagues, partners and citizens.

I express thanks to Rev. Dr. David Molzahn for the extensive effort and considerable talent invested to make this report a reality. Requests for further information or sharing any comments or feedback may shared with Dr. Molzahn at NHQ Chaplaincy.

Rev. Canon Chris Carr
Director General Chaplaincy

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Introduction

International Prison Chaplains Association Declaration
This conference encourages more interest in ideas that facilitate alternatives to imprisonment. It is aware of the success of victim/offender reconciliation schemes-often referred to as restorative justice. It expresses hope that all governments will put more resources into developing alternatives to imprisonment and into possibilities for reconciliation between victims and offenders.

The faith community has always provided care for marginalized members of their society. Religious and spiritual writers recorded the accounts of how this care was provided and some of the traditions that evolved around their care. One group in need of care was prisoners and their families. They had a variety of social, emotional, spiritual and physical needs that needed attention. These needs were met as the faith community was mobilized to provide food, shelter, clothing, counsel and other forms of support.

The Memorandum of Understanding between the Correctional Services of Canada [CSC] and the Interfaith Committee on Chaplaincy "reflects the mutual concerns held for the spiritual dimensions of life as expressed by the delivery of pastoral care through he effective provision of chaplaincy services." [1] The memorandum reinforces the importance of community ministry and thereby contributes to the continuity of care for offenders and their families. CSC has many partners who provide this care. Some of these partners are with other government departments, various agencies and numerous faith based organizations. These agencies and organizations mobilize many volunteers from many faith backgrounds. This report will indicate that through community chaplaincy, CSC engages the community in a major way.

However, CSC's contribution to Chaplaincy not only supports the mission of the faith community but also fulfills it's own mission and its core values, while contributing to good reintegration practice. This report also describes how Community Chaplaincy fulfills the mission of the Correctional Service of Canada and also the mission of the faith community.

CSC Mission

How does Community Chaplaincy contribute to the mission of CSC? The mission of CSC states:

> The Correctional Service of Canada, as part of the criminal justice system and respecting the rule of law, contributes to the protection of society by actively encouraging and assisting offenders to become law-abiding citizens, while exercising reasonable, safe, secure and humane control.

This report indicates the many ways in which Community Chaplaincy contributes toward the mission of CSC. It describes how the community ministries protect society by

[1] Memorandum of Understanding between the CSC and the Interfaith Committee May 2000.

actively encouraging and assisting offenders to become law-abiding citizens. Community chaplains and the almost 1500 volunteers serve over 10,000 individuals each year with various forms of assistance. The graphs and the discussion that follows describe the support that offenders and their families receive as they as they reenter society and in some cases receive support with daily living. It also describes an extensive network of very effective partnerships.

Core Values

Community chaplaincy also contributes to CSC's core values. The first and second core values relate most to the ministry of community chaplaincy. These values are supported in the following manner.

CORE VALUE 1

We respect the dignity of individuals, the rights of all members of society, and the potential for human growth and development.

Community ministries support the guiding principals and strategic objectives of the first core values by providing support and advocacy for offenders and their family's, helping them to be informed participants in the correctional process guides this value. Their services reflect CSC to the community and provide the community a way to interact with the CSC.

STRATEGIC OBJECTIVES

1.2 *To ensure that policies and procedures affecting offenders are communicated in such a way that they can be understood by offenders and are readily accessible to them.*

Community chaplains frequently provide clarification of the policies and procedures that guide the relationship between CSC and the offenders. Community chaplains often reinforce the messages provided by parole officers and also help offenders clarify the messages they receive.

1.6 *To provide opportunities for offenders to contribute to the well being of the community.*

Most community chaplains provide volunteer opportunities for offenders in some aspect of their ministry. Offenders are able to provide a supportive presence in ministry centers, be involved in support group meetings, and also provide practical support for many projects. Sometimes offenders even get work experience through the community ministries.

1.7 *To respect the social, cultural and religious differences of individual offenders.*

Through their vocation and practice, community chaplains help accommodate the cultural and religious needs of the offenders in a sensitive and caring manner. They are widely connected within the faith community and make frequent referrals to the faith group of the offender's choice.

1.10 *To ensure that the concerns of victims are taken into account in discharging our responsibilities.*
Chaplains' minister to victims by providing the practical support supplied by the community ministry and by helping victims find support from victim support agencies.

CORE VALUE 2
We recognize that the offender has the potential to live as a law-abiding citizen.

Community chaplains embody this core value. It is out of this deep conviction that community chaplain's and volunteers serve. Some chaplains and volunteers are ex-offenders who are responding to a new call. Most of the services that the community ministries provide support the guiding principles and strategic objectives in Core Value 2.

Community ministries provide programs and opportunities to assist offenders in developing lifestyle skills that enhance their potential to become law-abiding citizens. They assist offenders with finding work and sometimes even hire them so that they can develop references for further job hunting. Many community ministries also help offenders find ways to be productively occupied through various forms of work or volunteer opportunities. In some cases, lower function individuals simply have a place to stay during the day instead of wandering the streets aimlessly.

Community chaplains assist with supervising offenders and provide support to them as they are released from the institution. Also, whenever it is appropriate, the family unit is supported in receiving the offender back home. Throughout this process, community chaplains engage a multitude of community programs and organizations. Several sections of this report highlight the work with partners.

Community ministries support the strategic objectives of the second core value in the following manner.

2.1 *To ensure that the needs of individual offenders are identified at admission, and that special attention is given to addressing mental disorders.*
Most community chaplains are connected with mental health organizations where effective care can be given to offenders with mental health issues. Sometimes they also consult with parole officers and psychologists to help meet the needs of offenders.

2.2 *To ensure that the special needs of female and native offenders are addressed properly.*
There are several Community Chaplains that focus their attention on women. Many specific programs are provided. Community Chaplains also work with and refer to many aboriginal organizations.

2.3 *To provide programs to assist offenders in meeting their individual needs, in order to enhance their potential for reintegration as law- abiding citizens.*

As mentioned above, this report describes the support offenders receive to assist with their reintegration and in helping them become law-abiding citizens.

2.4 *To ensure that offenders are productively occupied and have access to a variety of work and educational opportunities to meet their needs for growth and personal development.*
Community chaplains and volunteers help offenders find full time jobs and sometimes provide employment for them. One goal is to provide letters of reference for offenders to help them get better integrated into the workforce.

2.5 *To make available a range of recreation and leisure activities that will encourage offenders to use their free time constructively and develop skills and abilities to assist them on release.*
Community chaplains and volunteers provide leisure activities in a variety of ways. They provide celebrations at key festive times throughout the year, provide a safe place for some to pass time, provide opportunities for some to volunteer and help out with other offenders. Also, community ministries teach offenders how to access community leisure activities in a safe manner. Problem solving in this area receives significant attention.

2.6 *To ensure that program needs are considered when making placement and transfer decisions.*
Community Chaplains deliver some faith-based programs in prison and contribute to case management decisions when appropriate both in and out of the institution.

2.7 *To ensure that the risk presented by the offender is taken into account when making decisions, particularly in matters relating to reduction of security and conditional release.*
Community chaplains regularly meet with parole staff to develop release plans for offenders. They maintain contact and case conference the progress offenders make.

2.10 *To ensure that the offender, while in the community, is adequately supervised and that any increase in risk is addressed promptly through the use of appropriate means of intervention and assistance.*
As mentioned above, community chaplains and volunteers contribute towards the supervision of offenders in the community. They are frequently well connected with the offenders and are familiar with their behavior patterns. They asses risk and take the appropriate steps when risk increases.

2.11 *To ensure that volunteers form an integral part of our program delivery in institutions and the community.*
One important part of the community chaplaincy story is that they mobilize over 1,000 volunteers in the community. That does not include the many volunteers that work with the institution. The section on volunteers in this report discusses this objective in greater detail.

2.12 *To mobilize community resources to ensure that offenders, upon release, are provided with support and assistance.*

Community chaplains utilize many community resources. They are one of those resources, but also make many referrals to other agencies in their communities. The community engagement section in this report addresses this objective. Each ministry works with unique community partners.

Offender Intake Assessment and Correctional Standard Operating Procedures

CSC's Offender Intake Assessment and Correctional Planning process identifies seven factors or domains that influence the risk and needs of offenders. When addressed effectively, they help offenders re-enter society in a safer and more wholesome manner. These factors or domains are:

1. Employment - the value placed on work and the role of work in one's life.
2. Marital/Family - the value placed on being with family and the support one derives from them.
3. Associates/Social Interaction - the value placed on non-criminal associates and the opportunity for positive social interaction.
4. Substance Abuse - the value placed on living without reliance on alcohol and/or drugs.
5. Community Functioning - the value placed on having the knowledge and necessary skills for daily living.
6. Personal/Emotional Orientation - the value placed on being in control of one's life.
7. Attitude - the value placed on living in law-abiding ways.

The community ministries significantly impact each of these factors. Community chaplains help offenders with employment and job searches. They support and assist with the reintegration of families where appropriate and link offenders with communities that provide a healthy social network. In many instances the community ministries become a supportive community. This is most evident in the Circles of Support and Accountability initiative where a group of volunteers surround the offender and become a micro community. Most of the domains are strongly support in the process. Community chaplains are connected with many people who can provide positive social interactions for offenders and their families.

Furthermore, many chaplains support substance abuse programs in their facilities and frequently are trained in substance abuse programming. Chaplains also assist offenders with implementing daily living skills and frequently provide supportive counsel. Chaplains are well connected with the resources in their communities and often sit on community committees. They help offenders develop law-abiding patterns of behavior.

Chaplaincy is active in all of the domains that are recognized to reduce recidivism. For some readers this may be a new concept because they have understood faith-based ministry in a narrower way. We trust this report will help expand the understanding and perhaps see community ministry within a larger historical context.

Corporate Objectives: 2002-2005

Community Chaplaincy contributes to the Corporate Objectives in the following way.

Objective: To enhance the health and wellness of staff and offenders, and the communities, in which we live and work.

Community chaplains support the creation and maintenance of a healthy, safe and secure environment that contributes to the physical and psychological well being of staff and offenders in the institutions and in the community. This is accomplished through numerous interventions and initiatives that range from the Circles of Support and Accountability initiative to providing food for offenders' or their families who may be hungry. A host of interventions target specific health and wellness needs of the offenders. CSC community staff also receives support from community chaplains and volunteers. A chaplain's parish is very inclusive.

Offenders are encouraged to give back to their communities through volunteer opportunities that are provided by chaplains and volunteers. These experiences can range from leading support groups to working with local volunteer support agencies.

Objective: To maximize the reintegration potential for offenders while engaging the community.

Community ministries gear most of their efforts toward the safe and timely reintegration of offenders into the community. In addition to providing support, chaplains and volunteers ensure that offenders draw upon the skills they learned while in the institution so that they might succeed as they re-enter the community. Along with regional support, community chaplaincy also engages the international community in developing their community focus. In addition, community chaplains engage the community with over 560 speaking engagements annually, speaking about their work within the correctional system. Probably no other individual group has such an impact for CSC.

Objective: To demonstrate leadership in contributing to reducing the incarceration rate of Aboriginal Offenders.

Nationally, over 15% of those receiving services from community chaplaincy are aboriginal. In the prairie region over 40% are aboriginal. In so doing, community chaplaincy contributes to assisting aboriginal offenders successfully reintegrate into society thereby addressing the concern stated in the Throne Speech.

Objective: To increase organisational capacity and staff renewal.

This objective relates mostly to government employees. Community chaplains and volunteers fall into the contract category. However, increasing organisational capacity is very much a concern for community chaplaincy. As CSC evolves and best practices emerge, community chaplaincy partners receive educational and training support so that they remain current, relevant, and informed so that they might provide the best possible ministry to offenders and their families. The recommendation section of this report will address this objective in more detail.

Community Ministry Review

This review was conducted for three reasons. The last comprehensive review of Community Chaplaincy was conducted in 1995 and another review was timely. A second reason for the review was the need for developing funding indicators. Community chaplaincy does not receive funding according to indicators. It's funding has been based partly upon local priorities and local needs and partly upon supporting and developing local community capacity. The good will and generosity of regional and district managers has been appreciated but new strategies were requested. In the fall of 2000, the NHQ EXCOM requested that community chaplaincy develop funding indicators in order to adequately fund community chaplaincy. Part of developing the indicators required current information.

Another reason for the review was the need to understand and appreciate the growth of community chaplaincy and recognize its impacts. Over the past several years, CSC's community reintegration agenda has made great strides. Offenders are re-entering the community earlier in their sentences allowing for support networks to be developed in the community. The faith community through community chaplaincy support offenders and their families, which in turn supports the reintegration initiative. Describing and understanding community chaplaincy's contribution is necessary especially as funding indicators are being developed.

With the success of the Circles of Support and Accountability [CSA] initiative many volunteers have become involved in working with offenders. Even though most of the focus in CSA is upon warrant expired sex offenders, studies indicate that providing support to these individuals make our communities safer. This initiative has been well received but does have funding challenges.

Community chaplaincy is active in 32 of the 97 communities where CSC has a parole office or a Community Correctional Center [CCC]. The goal is to have a community chaplaincy working with offenders and their families in each of these communities where there is a parole office.

Background

There are currently 35 community chaplains, at 32 sites, that work with federal offenders and their families. Some ministries employ more than 1 chaplain and some target their efforts to specific groups. For example 5 female chaplains focus their ministry on women only. Two of the women's chaplains receive some financial support from CSC.

Community Chaplains are most often employees of a community ministry or agency that is engaged in providing support to offenders and their families. CSC Chaplaincy has contracts with these organizations to provide services to offenders in order to assist with their reintegration. A unique aspect of the contracting process is that CSC Chaplaincy approached organizations that were successfully providing some service to offenders and requested that the services be offered in a more concentrated effort to CSC federal offenders. Except for 2 Chaplains that work out of parole offices, community chaplains

work out of a community office. The Leading Community Chaplaincy document, in Appendix A, outlines the three chaplaincy models currently in use.

The standards for community Chaplains are more flexible than for those for institutional chaplains. The standards for Institutional Chaplain's include ordination or its equivalency plus university education. Community chaplains, on the other hand, require official ministry recognition from their faith group and are thus recognized as representative from their faith community.

The educational requirements also vary. Many community chaplains do not have university or seminary degrees. All however are involved in on going education particularly with a focus on working with offenders and their families. More discussion on training needs will follow. Contracting with community ministry agencies allows ex-offenders and those who may not have the academics to still be involved in community ministry to offenders even if the academics are not at the same level as the institutional chaplains. The impact is most often very positive.

The suggested job descriptions for community chaplains are found in appendix A. The description suggests that Community chaplain's should focus their efforts in the following areas:

- Engaging the community which includes networking with and educating the broader faith community, other chaplains, the general public, CSC offices, halfway houses, social services, community agencies, local businesses, politicians etc.
- Enabling volunteers through recruitment, equipping, supporting and supervision.
- Provide pastoral care to their "parish" including offenders and their families.
- Facilitate worship and celebration opportunities.
- Advocate on behalf of ex-offenders and their families.
- Explore creative opportunities for restorative justice ministry with victims and the community.
- Connect regularly with releasing institutions.
- Work with CSC staff in the process of offender reintegration into the community.

Community chaplains for the most part are accountable for providing services to their advisory or management boards. The boards in turn are accountable to CSC through the regional chaplains and NHQ chaplaincy.

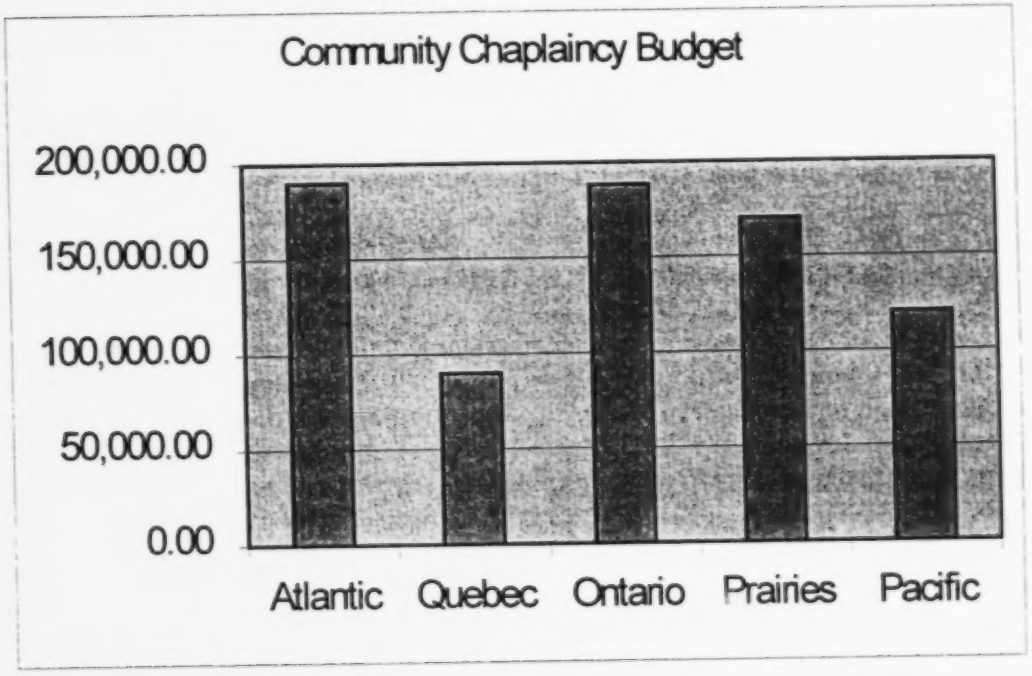
Questionnaire

The review was guided by an eight-page questionnaire found in Appendix C. Each chaplain was introduced to the review process via a phone call and then received the questionnaire by e-mail. A convenient date was set and the regional chaplain and the special advisor to the DG of chaplaincy visited each ministry site. In many cases, community board members also attended the interview.

The questionnaire was designed based upon the previous review conducted in 1995 and by soliciting chaplains, regional chaplains and other CSC staff for their input. Researchers also helped with the design of the research instrument.

Budget

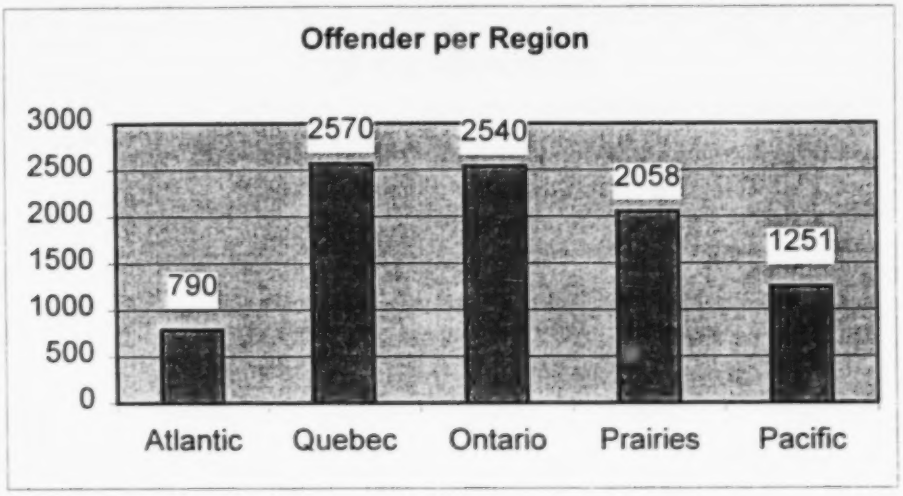
The National Community Chaplaincy budget in 2000/2001 was $758k. The average expenditure for each community ministry was $23k. Not all community ministries, that are part of the CSC community chaplaincy network, receive financial support. They may however receive some in-kind support from CSC like office equipment or technical assistance.



Charts further down will illustrate that for this investment, CSC partners with organizations that provide over $5 million dollars worth of service.

Regional Breakdown of Offenders by region

The total number of offenders on parole and conditional release on September 31, 2000 was 9209. It is recognized that these numbers vary from month to month. Mid point of the last fiscal year was chosen for this example.



The breakdown of offenders by region compared to the dollars spent in each region reflects the development of community chaplaincy. Community chaplaincy began in the Atlantic region, which is where it is most developed. It is active in most of the larger communities. The Quebec region has the largest number of offenders on parole but is earlier in the development of community chaplaincy. Community chaplaincy is active in 32 communities and seeks to be active in each community where there is a parole office or a CCC.

Region	$	Offenders
Atlantic	$190,000.00	790
Quebec	$ 90,000.00	2570
Ontario	$188,100.00	2540
Prairies	$170,000.00	2058
Pacific	120,400.00	1251
Total	$758,500.00	9209

The Atlantic region is currently spending the most money per offender in community chaplaincy. It has been able to provide significant leadership in the development of the program and has many partners. There are however several chaplains who provide community chaplaincy service in the Atlantic region that receive no financial compensation from CSC but only receive in-kind support. Establishing the $1 per day per offender on parole and conditional release would help equalize the funding.

Recommendation: Establish a funding indicator that would provide stable funding

Developing a funding indicator that will allow community chaplaincy to grow to meet the demands is critical for its success. Community chaplaincy could be funded with minimal budget impact. A formula that would provide stable funding for Community chaplaincy, allow for it's expansion into the communities with parole offices and fund the Circles of Support and Accountability initiative is to provide $1 per day for each offender on parole. Where this would provide a significant increase for community chaplaincy, it is a minimal impact on the CSC budget. The current budget increase would be about $2.5 million dollars.

Individuals served

Over 10,000 individuals were served through Community chaplaincy ministries. This report describes the many different ways in which offenders and their families receive ministry. Many offenders and family members have developed long term relationships at the ministry site and receive physical, spiritual and emotional support from the chaplain and volunteers. Others make use of the service for only a short period of time, having a particular need met and then they move on.

Contractors that provide community chaplaincy as part of a larger ministry have more individual contacts. They also have more volunteers and have a ministry setting that targets individuals on the street. For example The Mustard Seed in Edmonton serves 56,000 lunch meals to ex-offenders and their families each year.

Some community ministries have a drop-in component where offenders and others can drop in and receive support or offer support to those who have gathered. For some it has become part of their supportive community. Volunteers staff these sites and frequently some of those volunteers are offenders. Finding supportive community, having a warm place to rest, having one hot meal per day, having a cup of coffee and staying off the street are just some of the benefits of the drop in center. In some cases, lower functioning individuals spend more time in the drop in center finding a safe warm, dry place that is off the streets. Mental health issues are numerous at most of these centers.

Rural community chaplains have large areas over which they travel. Some chaplains travel across a 400-kilometer wide territory. Travel is a major consideration for chaplains especially in the rural settings and must be a consideration as community chaplaincy expands.

Recommendation

That CSC community chaplaincy becomes active in each of the communities where there is a parole office.

It is clear form the outset that community chaplains and volunteers are able to reach into and impact the communities in which they serve. The cost for expansion is minimal and impact is at a maximum level. The 1$ per day per offender on parole would allow

community chaplaincy to build partnerships that could reach each of the communities where there is a parole office.

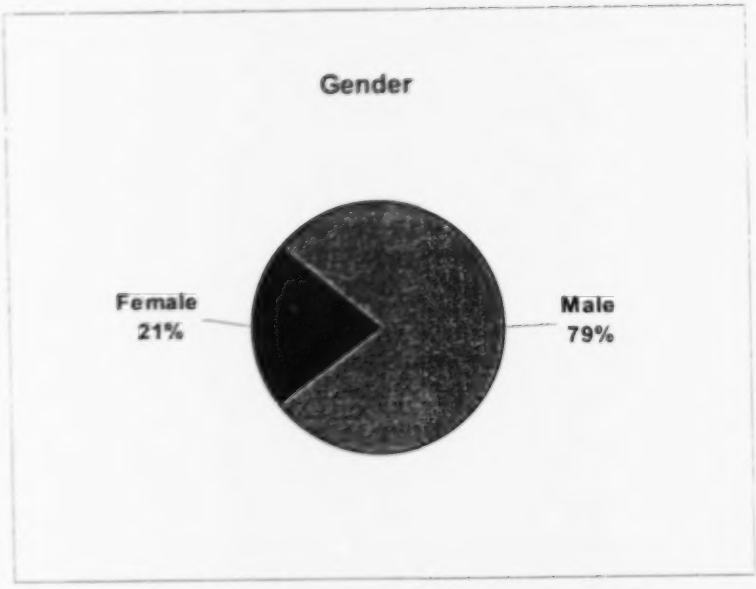
Average age of offenders

The average age of offenders is 34. This compares to the average age of volunteers being 42. Mentorship is frequently part of community ministries making the similarity in age very beneficial.

Gender

Most community ministries focus mostly upon men. This reflects the fact that most offenders are male. However, community chaplaincy focuses on both genders. Almost one quarter of the people receiving community ministries is female. This is an important finding because it reflects the familial aspect of the ministry. As offenders leave prison they develop new relationships or continue with the ones already established. The result is that couples come to community chaplaincy with their needs.

The 21% figure is the total female population receiving ministry from the community ministries. It does not exclusively reflect women on parole but does include them. Included are female offenders, female spouses, mothers and girls who are family members. There is excellent ministry occurring to women but the bulk of that ministry is not funded by CSC Chaplaincy. As community chaplaincy has grown, so has ministry to women. Unfortunately, the budget has not grown at a pace to include this vital ministry.



A major part of ministry to women is counseling. Some of the issues that women seek the help of chaplains and volunteers for are addiction issues, child rearing issues,

spouse re-entry issues, personal counseling as well as most of the issues that men deal with. Because they are fewer in number than men, women's needs are not adequately addressed. Increasing support for women's chaplaincy is an important consideration.

Recommendation
Recognize the unique needs of Women offenders and provide adequate resources
Several ministries work almost exclusively with women. The ministry issues are usually more involved as these women often have relationship problems, addictions issues and parenting challenges. Chaplaincy ministry to these women typically includes more intensive interventions including personal counseling, support for children and relationship counseling. That is in addition to any practical support that is provided. Due to the lower numbers of female offenders compared to male offenders within CSC, these needs can go unrecognized. Even though they do not have a large statistical impact, the needs are great. Currently, women chaplains are either underfunded or do not receive any funding from CSC.

The Community

With whom do Chaplains and Volunteers spend their time? Time is spent with a variety of individuals.

Offenders
The offender group consists of offenders on day parole, full parole, statutory release and WED sex offenders. A group that is demanding on time is the high risk and high needs offenders. Most ministries deal with this group of offenders with various kinds of mentoring programs. The individualized assistance that is provided is appreciated. The needs of offenders in the community are complex.

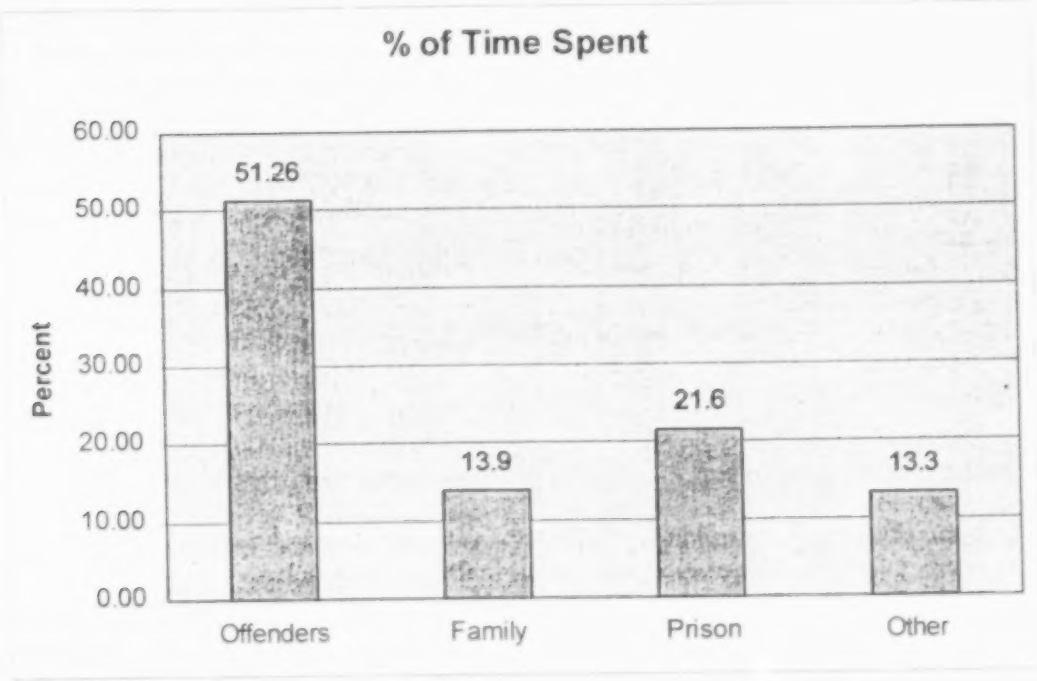
Many federal offenders have a significant criminal history but have also been educated about their offence cycle, relapse prevention plans and risk factors. It is imperative that Community Chaplains be integrated into the Case Management process. Regular contact with parole officers is critical as is the need for Community Chaplains to be part of file reviews. As Community Chaplains assist offenders with housing and making community contacts and as they connect offenders with volunteers Community Chaplains must develop good parole contacts within the community. They must also ensure that they are thoroughly oriented to the community parole process as well as to other key community contacts. Chaplains should also be aware of and receive training in the cognitive behavioral approach to assisting offenders with their crime cycles and addiction needs. In providing training and having regular casework discussions with community parole officers, a greater sense of teamwork will develop.

Family
This category included spouses, parents and children of offenders. Families are key in helping offenders move back into society. Families need support and guidance as they reintegrate with the returning family member. This is an important piece of the story.

Families are often the receiving group of an offender when the offender returns home. Chaplains spend 14% of their time within this context.

Families frequently experience financial hardship especially when the earner goes to prison. As a result most community chaplains provide or have connections with agencies that provide food, clothing and often furniture for families. This service is frequently used. The Offender needs graph indicates more of this story.

Parents are often very grateful for the work of Community Chaplains. They often need support and help in relating to their offender (youth). Chaplains and volunteers are often able to bridge this relational gap.



Prison
Critical to the relationship that chaplains have with offenders is the contacts they make in the institution. Contact is made with offenders and CSC staff regarding the discharge planning for an offender. Logistics are a factor, as some communities do not have prisons. There and in each community many contacts are made in Community Correctional Center's [CCC] or Community Residential Facility [halfway houses].

Other
The other group included a variety of individuals. One group was those offenders who were no longer considered serving offenders but continued their supportive relationship with the chaplain or volunteers.

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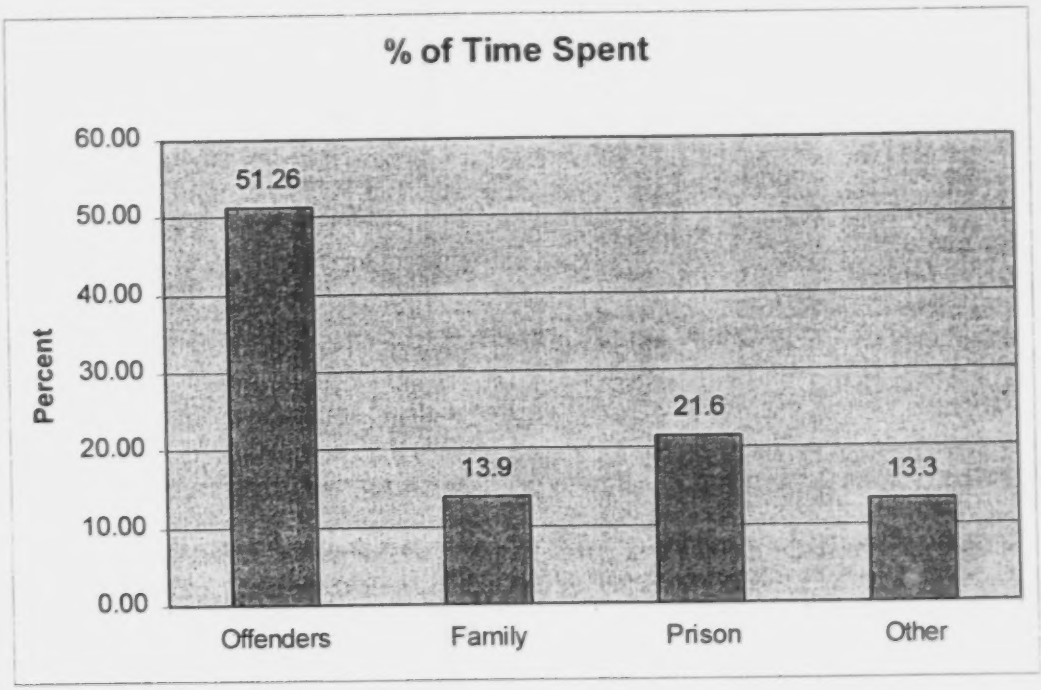

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Community Chaplaincy is to be proactive and provide early interventions. Ideally, if a Chaplain or a volunteer is able to redirect a young person away from crime then their efforts are well spent. Time spent with youth and young offenders fits within the 13.3% in the other category.

A key group of individuals receiving some attention from Community Chaplains and volunteers are victims of crime. Most chaplains function within the restorative justice community, have connections with the mental health community and connect with many individuals in their community. In the process, they begin to meet and deal with victims. Sometimes offenders begin to deal with their victim issues as well. Chaplains make the appropriate referrals when the issues become complex.

Time spent with CSC staff is also contained in the other category. Most chaplains spend some significant time each month with CSC staff. The "parish" of most chaplains includes not only the offenders and their families but also the wider community. Community Chaplains have a strong pastoral identity and therefore do not restrict their pastoral involvement to just offenders or their families. The section below on motivation for ministry reflects this identity.

The needs are diverse and great. Chaplains and volunteers work within a team context and must continually work at maintaining their network. They must also ensure that they are sufficiently connected so that educational needs are met.

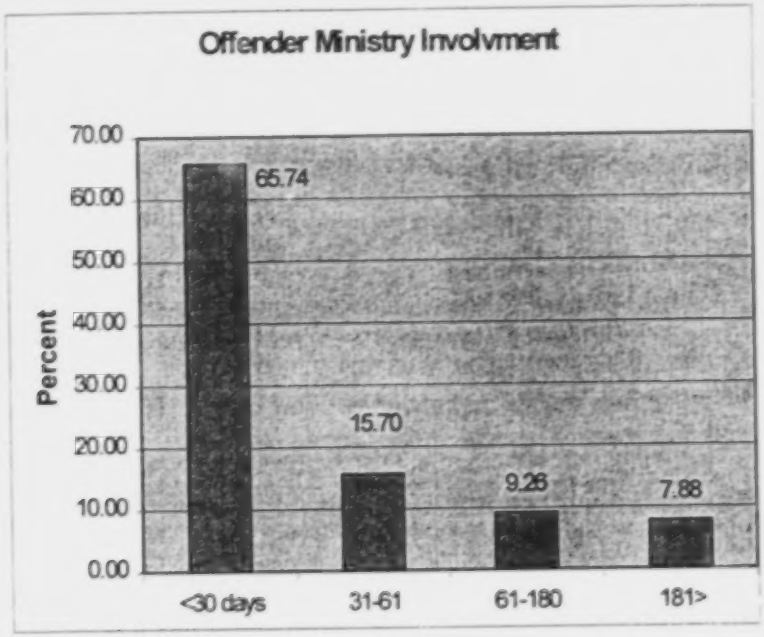
Recommendation
That Community Chaplaincy continues to support CSC's Crime Prevention mandate and provide services to the wider community.
In providing service to youth, women, children and ex-offenders, community chaplains are not only providing valuable community service but also contributing towards the crime prevention mandate within CSC. Working with marginalized individuals in these "categories" is keeping individuals out of conflict with the law and out of institutions. Supporting community chaplaincy is providing a tremendous service to individuals who will never have to experience institutionalization. The work can be completed with a supported mandate and with a minimal investment.

Initial Contact

Community Ministries have an early intervention strategy with offenders after their release from an institution. They contact offenders as soon as possible after their release from the institution. Contacts can occur at the halfway house, CCC, community office or other places in the community. Most chaplains maintain a regular visible presence at the local halfway house and develop their relationships. Many parole officers are supportive and help with establishing these contacts. All community chaplains are encouraged to have this regular presence.

Some chaplains have contact with offenders because the initial contact was made when the offender was in remand. In some cases, the chaplain contacted the offender shortly

after the initial arrest and received support through the trial. When the offender returns to the community, after serving the sentence, the relationship continues.

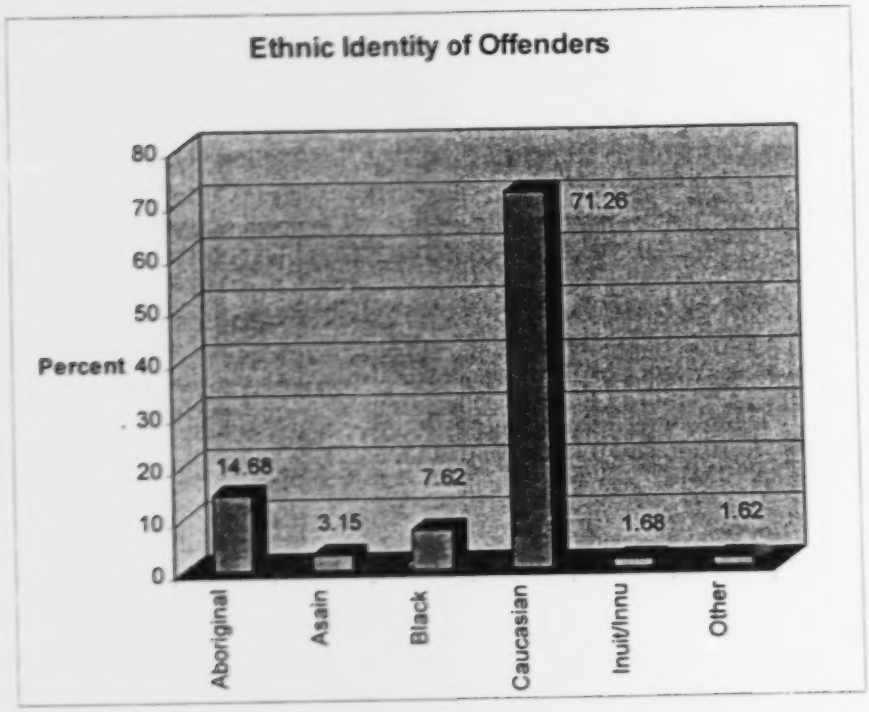


The contacts that are reflected in this graph are in addition to the contacts made by the chaplain or volunteers in the institution. The first 6 weeks are often most critical for offenders in terms of their reintegration. 80% of the offenders contacted by the chaplains and volunteers are made within 60 days of the offender coming into the community. Frequently offenders will seek out the Community Chaplain after their release due to the relationship that was developed in the Institution.

Some offenders and their families have practical needs and seek out the Community Ministry for food, clothing, furniture, or a safe place to spend some time during the day or weekend. The original reason for contacting the community ministry varies. Frequently supportive relationships are established.

Offender Ethnic Diversity

Offenders come from a range of ethnic backgrounds. Most though are Caucasian. Obviously there are regional differences. In the Prairies region for example 45% of the individuals accessing Community Chaplaincy are aboriginal of which 15% state that they are practicing native spirituality. Some community chaplains are more closely located to aboriginal communities and those ministry centers have greater aboriginal contact.



Other groups also reflect regional realities. St. John's Newfoundland has a number of Innu in its community. The black community is strongest in Halifax and Toronto.

Offenders Faith Group

Community chaplains relate to many faith groups in the community. Many offenders identify with a faith community as well. Belonging to a faith group does not affect if an individual receives ministry. When an offender wishes to receive ministry from their own faith group, the community chaplain or a volunteer will assist the offender in developing that relationship. The goal is for offenders to develop a healthy supportive community of their own choice.

Community chaplains maintain contact with many different faith groups. They are usually members of their own faith community, participate in the community ministerial meetings and develop contacts with the major faith groups in their areas. In addition, volunteers also provide similar contact with the larger faith community. Chaplains also have opportunities to be guest speakers in many different settings, which also assists in making and maintaining contacts with the larger faith community.

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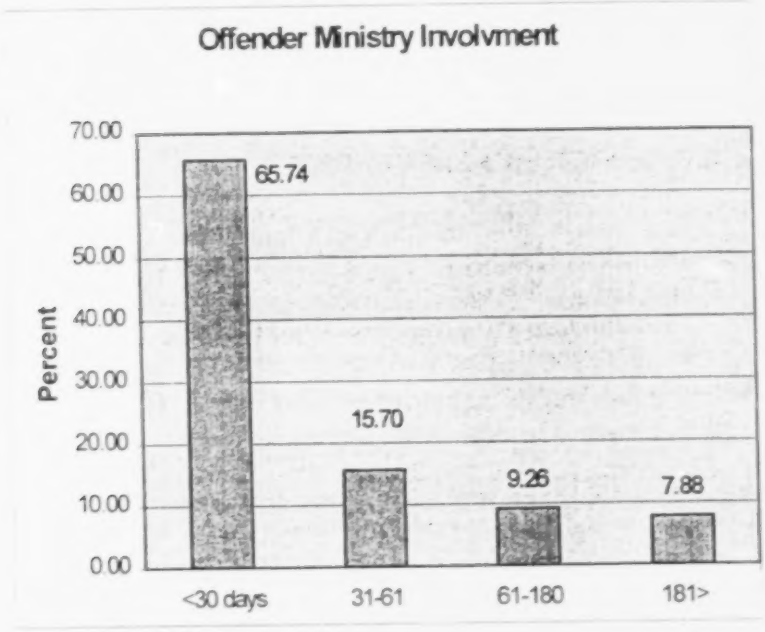

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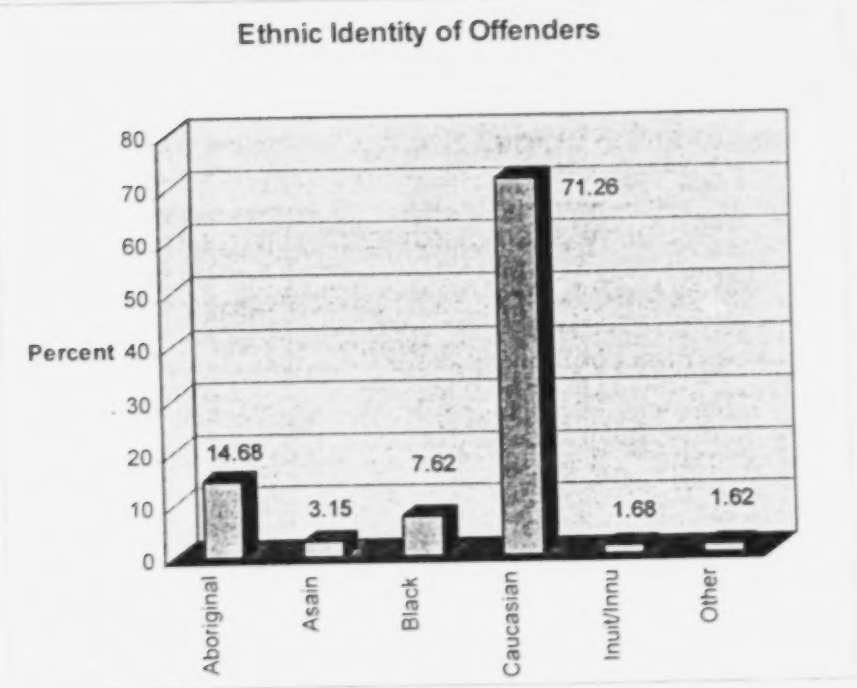

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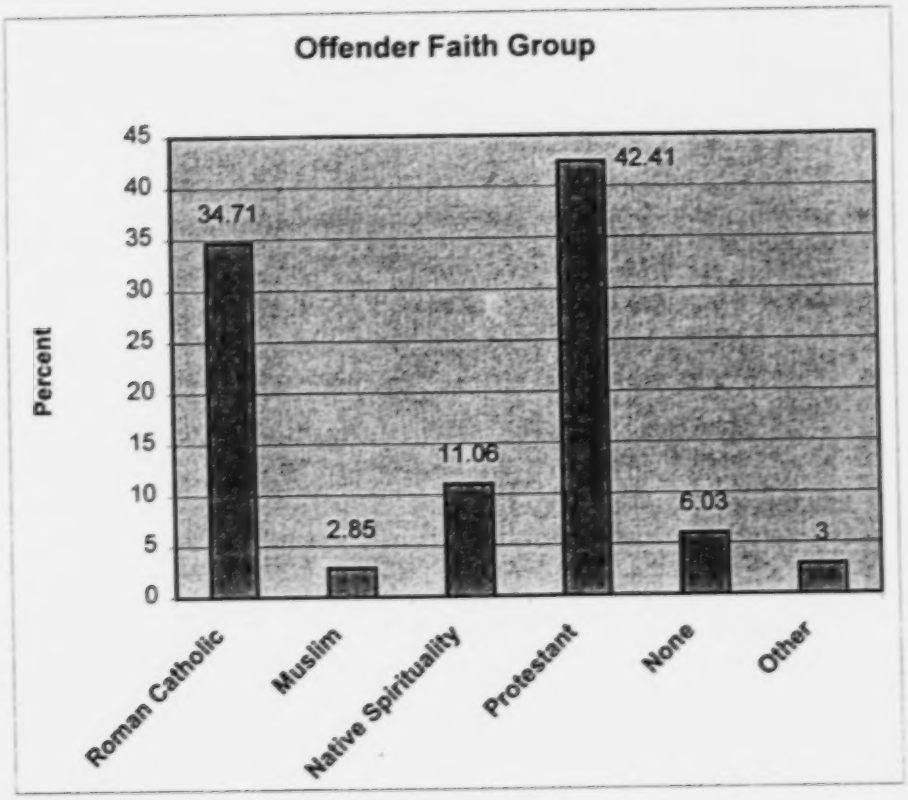


Offender Needs

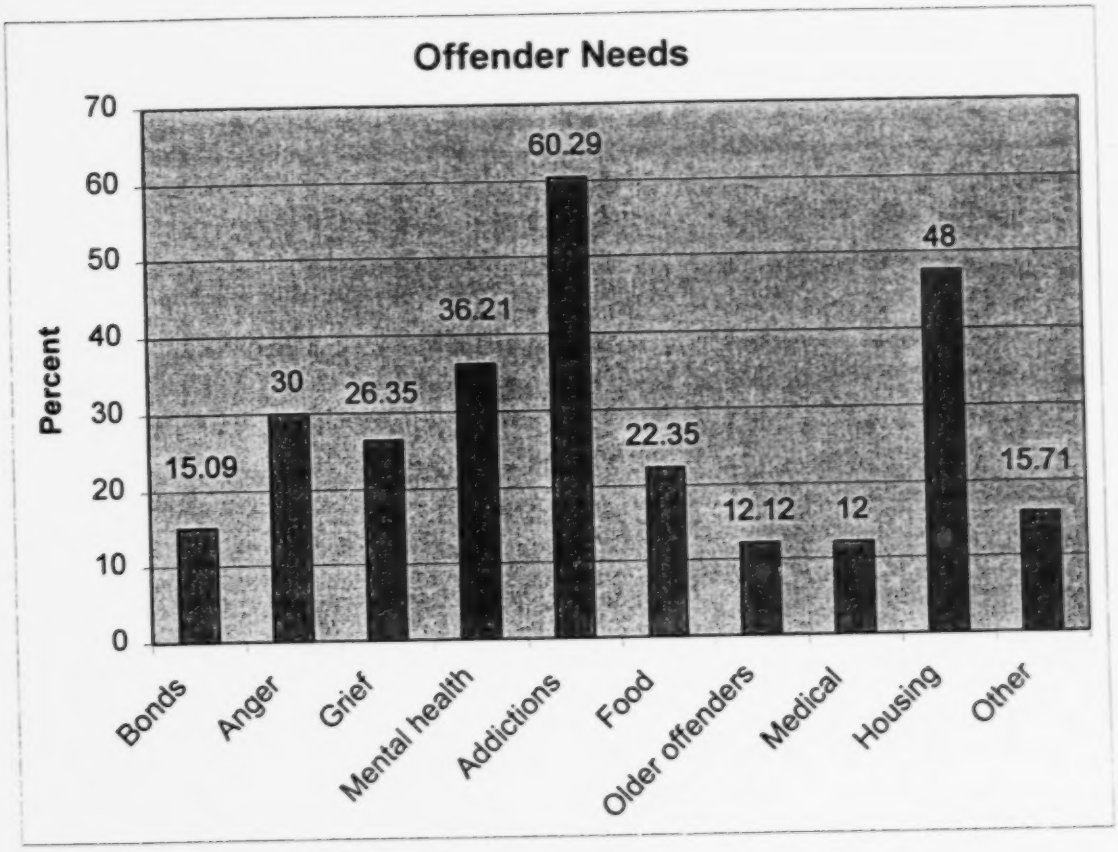
Offenders have many specialized needs. A few categories need further explanation. Some offenders have present supervision challenges and others have daily living challenges.

Bonds

The term "Bonds" refers to those individuals who have some form of release conditions like the Long Term Supervision Order, [LTSO], a peace bond or fall under the section 810 designation. 15% of the offenders have these orders suggesting that they have a multiple challenges, which often require intensive interventions. Some ministries reported that this category of offenders were very labor intensive.

Anger

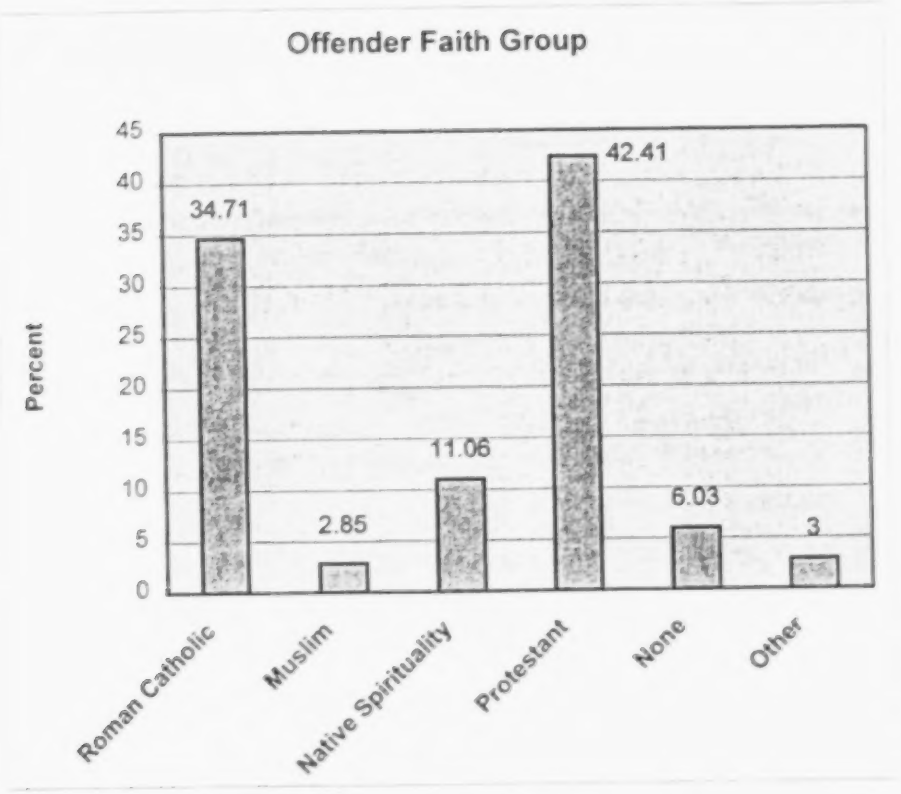
Anger represents the percentage of offenders that dealt with their anger issues with the chaplain. 30% of the offenders dealt with substantial anger issues with the chaplain or volunteers. The March 2001 Circles of Support and Accountability report also indicated that offenders appreciated having a chaplain or volunteer available so that they can vent their anger. It is part of what they are taught in their institutional programs.



Grief
Grief represents the category where chaplains and volunteers assist offenders with their loss issues. For some it was the death of family members or friends and for others it included the loss of family, loss of job, community or a host of other loss issues. 26% dealt with grief and loss issues.

Mental health
Mental health needs in most chaplaincy settings were quite intense. Many offenders take psychiatric medication and they receive support from the ministries to remain consistent to take their medication. Anxiety and bi-polar disorders, depression, schizophrenia and suicide prevention are common mental health issues that chaplain and volunteers deal with. Also noted was that many offenders came to the chaplain to begin the process of dealing with childhood traumatic events like being victims of sexual abuse or dealing with other events traumatic events. 36% received support from the community ministry.

Addiction
It was recognized that most offenders had various addiction issues. Identified addictions were alcohol, drugs, sex and gambling. Some ministries provided faith based support programs and others hosted other support programs like AA or NA in their buildings. All



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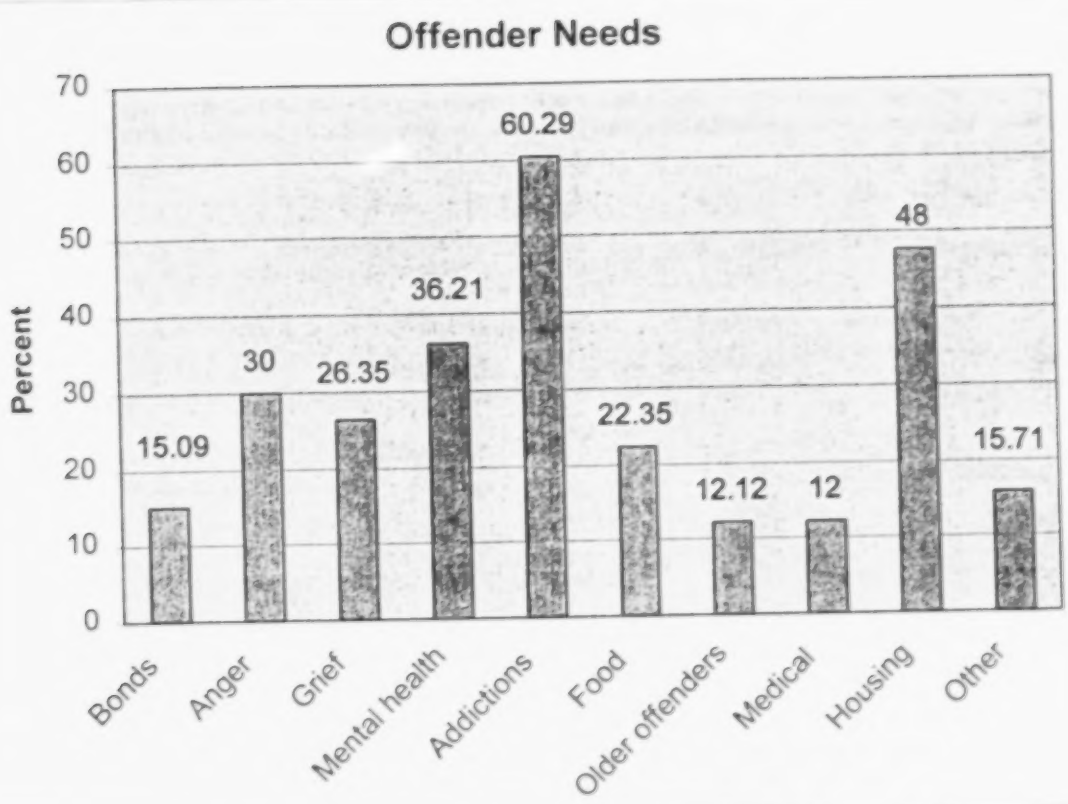

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programs were open for all the community to attend. 60% of the offenders received support for addiction related needs.

Food
22% of the individuals requested assistance with food. Some contacts came via the institution where offenders in prison let the community chaplain know that their families were in need of food. Sometimes a volunteer delivered a generous amount of food to the families and other times the families were directed to directed to the community food bank. Most community ministries do not have food banks as part of their ministries but are closely connected with the food banks in their communities.

Older offenders
Older offenders [age 50 or more] also came to the community ministry. 12% of the individuals seeking service were older. Frequently these offenders are lonely and have very few supports left in the community. They required assistance in starting over in the community. They do not want to return to prison and community ministries provide assistance to help them reintegrate.

Medical
Community chaplains also stated that 12% of those they supported had medical needs. Offenders with HIV, Hep C, STD's, cancer or other medical or dental needs needed support. One chaplain who works mostly with those dealing with addictions stated that 70% of all the offenders he dealt with had Hep. C or were infected with HIV. Sometimes the chaplain or volunteer accompanied offenders to appointments and sometimes they assisted in setting up appointments. Others provided pastoral care to offenders in the hospital. Again, a topic that resonated with most chaplains was providing support to offender taking psychiatric medication. Supporting those individuals was a priority. Community chaplains recognize the link between mental illness and incarceration.

Housing
Housing is an issue in most communities. It is a challenge with which Chaplains or Volunteers spend significant time. Most offenders are in substandard housing or residing in settings that place them at risk for re-offending. Because of that, community ministries help offenders find and move into improved settings where the risk for recidivism is reduced. 48% of the offenders were living in sub standard housing. An important finding was that housing was less of an issue in the smaller communities where community chaplains are working. In the rural settings offenders seem to be able to move into homes with their families.

Other
The "other" section generated a great deal of discussion during the interview process. Many issues were discussed which reflect the diversity of the community work. Lifers are a category that will be added to future community chaplaincy reviews. Many chaplains spent some time with Lifers, assisting them with daily living issues and offering emotional and spiritual support.

Telephone support is a major part of some ministries. Some operate telephone crisis lines and some have a telephone-counseling ministry that accepts collect long distance calls. Many offenders find support and receive guidance due to this form of ministry.

Chaplains also help offenders with job-hunting. Some helped with resume development and others drove offenders to various job sites. Some Centers hired offenders so that they could develop a work history and get a work reference. Most chaplains have contacts where they can take offenders to help them find work.

Community chaplaincy also provided service in other areas including:

- Provide supportive presence in court
- Host and plan spiritual retreats
- Provide storage for offender belongings when an offender returns to prison
- Provide transportation to key appointments
- Provide Christmas gifts for children
- Provide spiritual reading and video material to those who request
- Develop video programs to encourage other offenders
- Mobilize volunteers
- Supply bicycles to offenders when available
- Provide a crime prevention service via speaking engagements in the community
- Provide lectures in Colleges on Restorative Justice and Community Chaplaincy.

Conclusion

Community Chaplains provide a variety service for many needs. Some needs demand intense clinical interventions that can only be provided by the professional community. In those cases, Chaplains make referrals. Some individuals have needs outside the scope of the ministry that then demand that the chaplain rely on the network of support services in the community. Most often the chaplain or volunteers provide some kind of an intervention to assist those seeking help and support. These needs suggest that ongoing training must be part of the community ministry and that community chaplains must have an extensive network of support in the community. Training must be sufficiently varied to encompass the full extent of the ministry. Two recommendations are provided.

Recommendation

That Community Chaplain's receive CSC orientation and training

Community chaplains provide service in the front line of the community. Their relationships are wide ranging throughout their communities. In order to provide their ministry the chaplains must be adequately oriented and trained. This training must be delivered in conjunction with CSC. It should include:

- orientation to CSC
- orientation to community reintegration issues provided by the local community parole office
- orientation to key CSC programs and concepts like relapse prevention, sex offender management, risk factors, cog skills, crime cycles etc.
- Case management principles

Recommendation
That Community Ministries develop strategic relationships within their communities and develop a comprehensive orientation program to their community.
Community ministries should be well connected with the community wellness plan in their community and with the mental health professionals in their community. They might also consider being part of the community mental health committees.

- Orientation should include medical and mental health issues within the community. This training to be provided by local community mental health and social service agencies.
- Mental health professionals should regularly contribute to the ministries board meetings or even hold a position on the board. The complexity of these needs requires professional input and vice versa.
- The community chaplain has a unique perspective on community issues and must be in dialogue with the mental health professionals in their community.

Speaking Engagements

Most chaplains are very active in speaking in their communities with a total of over **600** speaking engagements annually. On average, each chaplain speaks 18 times each year. There are many occasions where a chaplain might speak including at church services, church related functions, business clubs, luncheons, school functions, restorative justice events and other occasions. As many chaplains are also clergy, they frequently have opportunities to lead congregations in worship. One recommendation is provided.

Recommendation
That key messages be provided for Chaplains and volunteers when they make public presentations.
Assisting chaplains by providing key messages from CSC and Restorative Justice might be helpful for speaking engagements. A great deal of community education takes place regarding the work of CSC and restorative justice. It is another way in which community chaplains engage their community.

Volunteers

CSC Chaplaincy has over 1400 active volunteers focusing upon community work. The average number of volunteers with each Community Ministry is 40.

Mentioned earlier was that volunteers are part of the chaplaincy team that provides the ministry. Quality volunteers allow the ministry to move beyond the boundaries of the limitations that a single individual has. Strong Community Ministries have well trained volunteers who have gifts that are quite different yet compliment those of the chaplain. These volunteers are key individuals for community engagement and are often the first face that offenders and the community sees when they deal with the community

chaplaincy ministry. This number does not include all the volunteers working in Circles of Support and Accountability or those that are connected to chaplaincy in an extended manner. The volunteers included in this report represent those that directly provide service with the community ministries.

Volunteers Trained

Community chaplaincy has a very active training program. In the past year over 1100 volunteers were trained for some form of community ministry. The value of their work is estimated in millions of dollars. They are integral to the success of every community ministry. For Community Chaplaincy to remain healthy, volunteer training must remain central. An important comparison in this report is that there is a correlation between the number of volunteers trained versus the number of volunteers actively involved in the ministry. This relationship suggests that community chaplaincy is providing training to their volunteers and that the community ministries are actively recruiting new volunteers.

Recommendation
Ensure that volunteers are adequately trained
Volunteers provide a major part of the ministry in most communities. They are involved in virtually every area of ministry in which the chaplain serves. As a result volunteers need to receive appropriate training in the area of ministry they serve.

- Volunteer Canada provides recommendations on training volunteers especially from a risk management perspective.
- Volunteers receive a thorough orientation to the CSC by a CSC representative.
- Volunteers receive training in basic CSC programs so that they can provide adequate support to the offenders to implement the skills they learned.
- Volunteer training be geared toward specific area of ministry.

Future reviews will focus more intentionally on identifying the community ministry training programs.

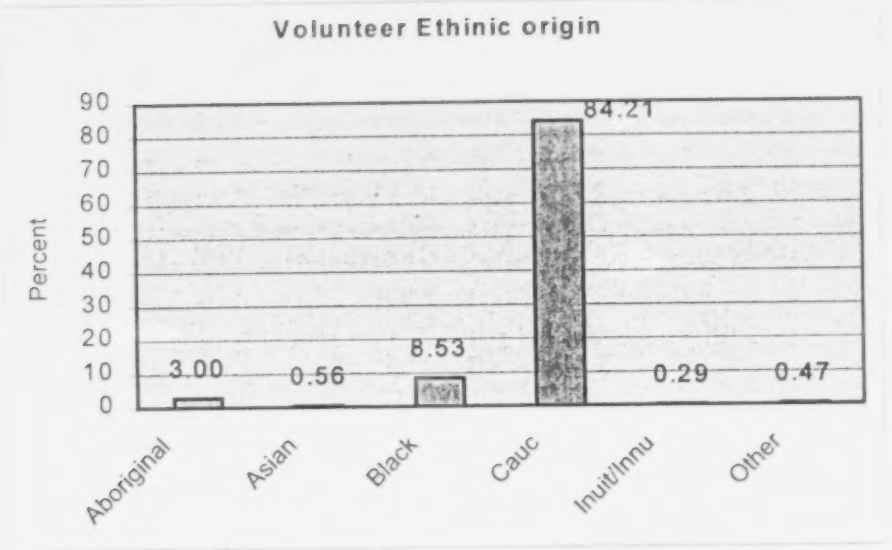
Average Volunteer Age

The average age of volunteers is 42. This young age indicates that Community Ministries have access too a wide age group of potential volunteers from their communities.

Volunteer Ethnic Origin

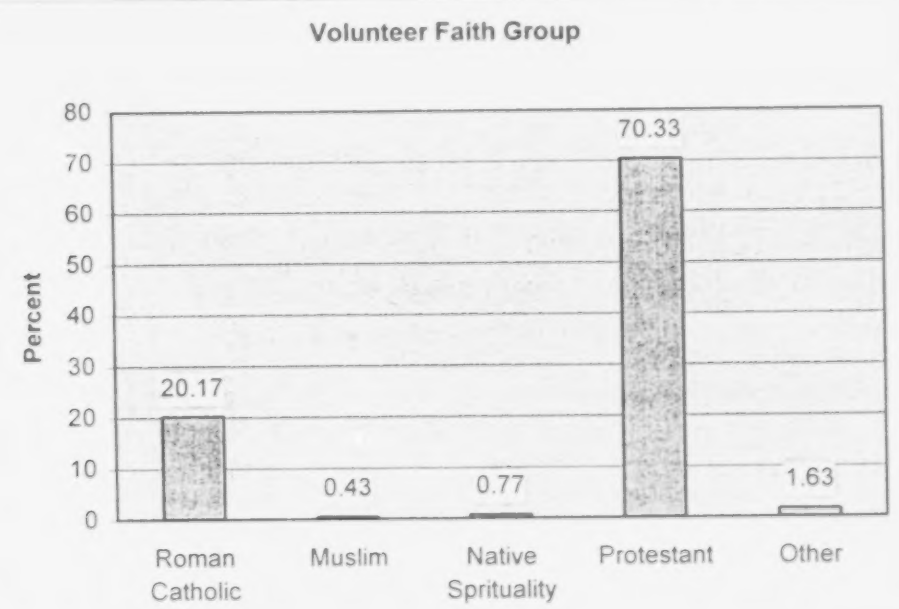
The chart indicates that most volunteers are Caucasian. Efforts are being made to recruit volunteers from the ethnic background of the offenders.

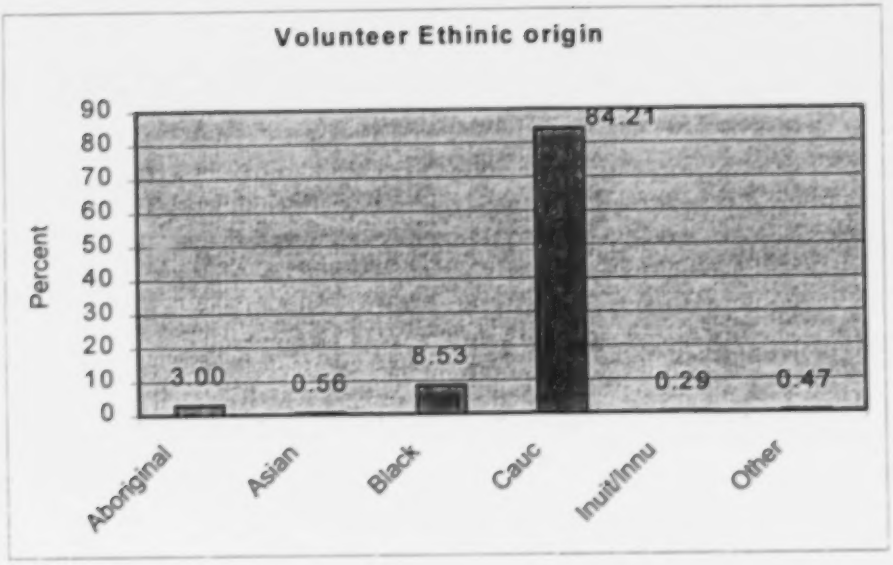
Some ethnic communities have volunteers working with offenders from their ethnic group. These groups are not directly linked with CSC but provide a service to offenders at "arms length". Community chaplains network with these organizations and in some cases provide them with some training. These volunteers are not reflected in this graph.



Volunteer Faith Group

Volunteers also come mostly from the Protestant tradition. There is somewhat of a correlation between the faith group of the offenders [44%] and the volunteers faith group [70%]. Chaplains continually look for volunteers and have recruitment of volunteers as a major priority of their ministry.





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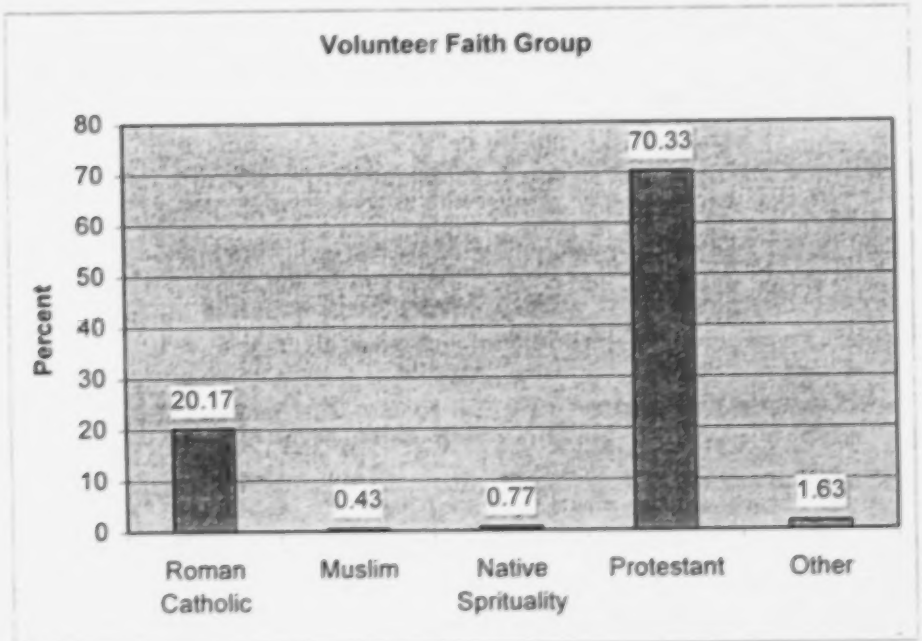


Volunteer Hours
Total volunteer hours were 220k at a dollar equivalency of $3,45 million dollars. On average, each chaplain received over 6400 volunteer hours per year or the equivalent of $100k in labor hours. The categories for describing volunteer hours are listed in the graph. Volunteers are very dedicated and find the work meaningful.

Professional
These are the gratis hours provided by lawyers, accountants, psychologists, medical doctor's etc. on behalf of the ministry or for offenders.

Non-professional
This category included the work of volunteers and also the hours that the chaplains provide you do not receive any compensation for their work. There are 5 chaplains that receive no funding or very minimal funding from CSC. Mostly these are efforts relating to ministry with women but in some cases it also involves ministry to men. Volunteers give many hours to the work as well. Also, most chaplains stated that they underestimated the commitment that volunteers gave to ministries.

Board Members
Most boards met once every 6 weeks and were very involved in the ministry beyond the management and advisory capacity. Board members gave liberally of their time and expressed a keen desire to see the ministry succeed.

Workshops
This category represented training events where volunteers received or gave workshops.

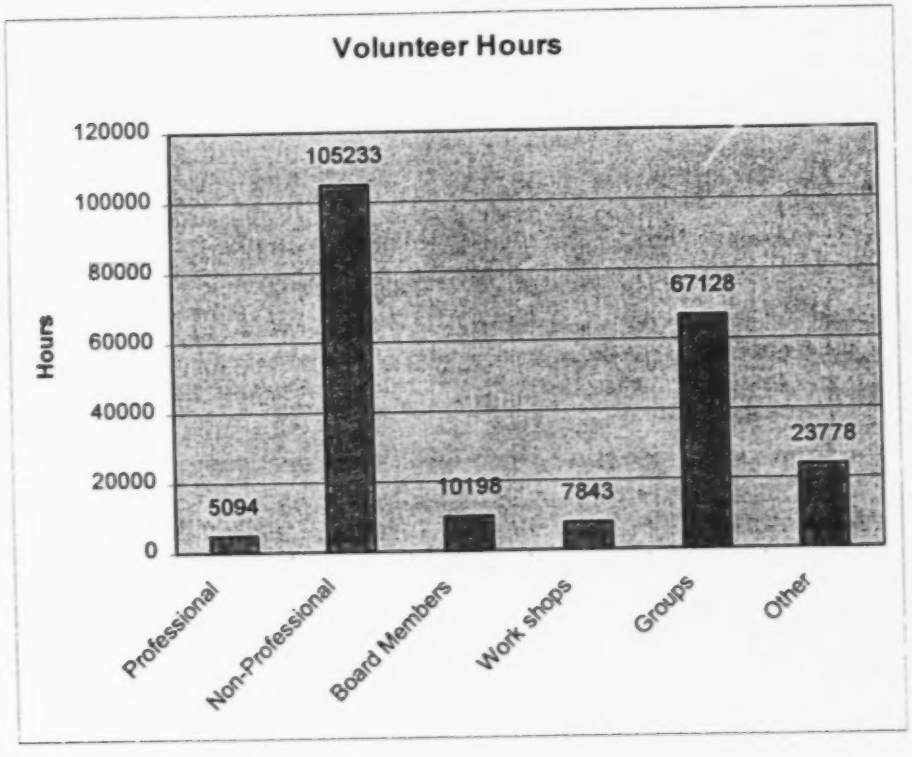
Support Groups
This category outlines the time volunteers gave in support group ministry. As mentioned previously, this is an extensive program for some ministries.

Other
There were many activities that volunteers provided that were not limited to the categories listed on the graph. This category relates to the many individual approaches in each category.

Prayer support
A form of support that most chaplains appreciated was prayer support. It is encouraging for chaplains, volunteers and the boards when they realize that people in the community are remembering them in prayer. Prayers of course are voluntary expressions and are expressions of the faith and care. This is an important point that reflects the uniqueness of chaplaincy ministry. Many chaplains and people of faith might say that prayer support is the most important part of their ministry.

Prayer is difficult to quantify and measure. It simply is. Prayer is an important part of chaplaincy ministry and it is deeply appreciated. Many volunteers pray for their

communities and for the community ministries. It is a unique part of chaplaincy and is one area where volunteering is most directly connected with the expression of the faith community.



In-Kind Support

Total in-kind support for Community ministries was over $1,7 million. The average in-kind support received by each chaplain was about $51 K.

Community Chaplains have many great partners. Support comes from many sources including the faith community, business community and CSC. The generosity of many is deeply appreciated. One food company regularly donates a semi-trailer load of food for distribution among offender families.

In one region, when a chaplain or volunteer becomes aware of a family's need for food, a large shipment of food is delivered to that family's home. The children of that family are also registered for receiving Christmas gifts as well. If the father of the family is in prison, the gifts are presented in the name of the father. This is a great program and it is costly and labor intensive. It is also very rewarding.

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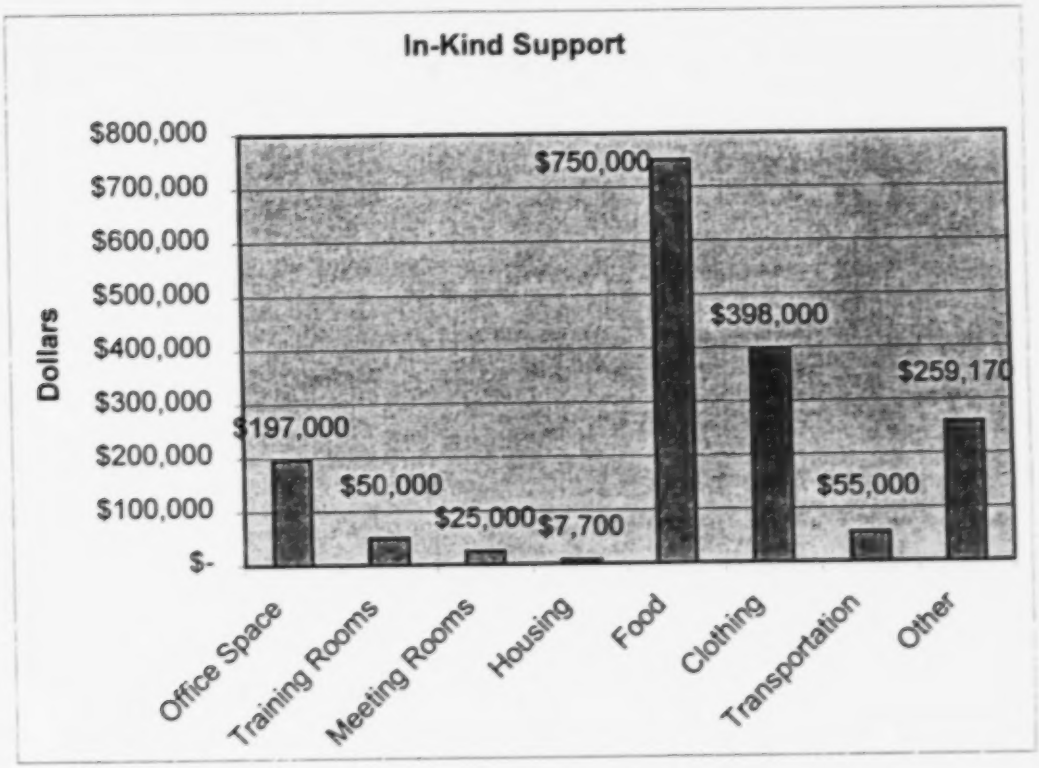


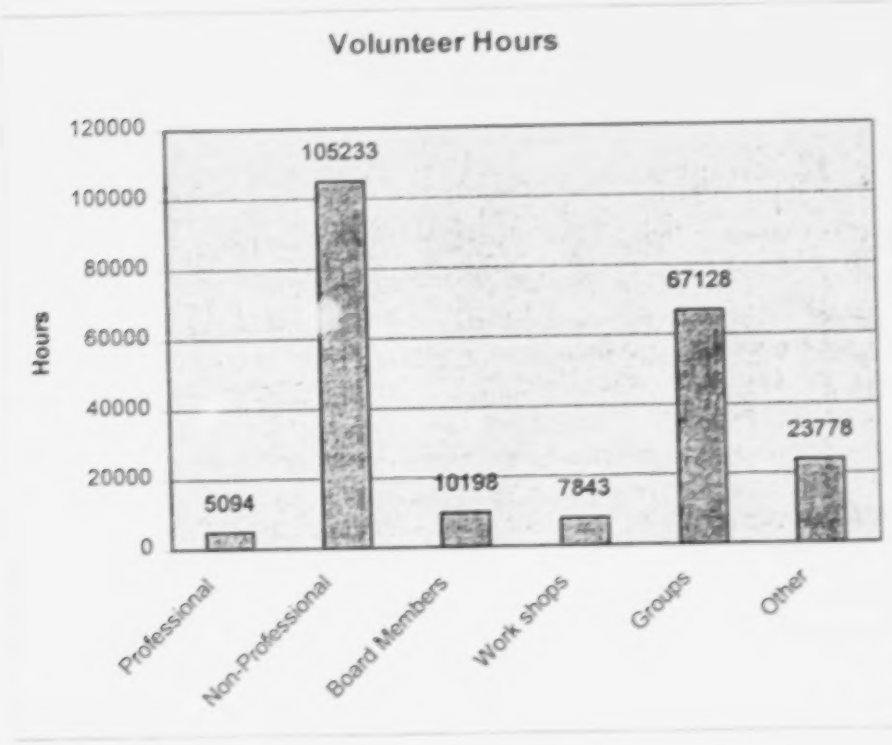
Conclusion

Overall, CSC chaplaincy invests $785k in Community Chaplaincy and receives the equivalency of 5 million dollars in return. It is a great investment in offenders, their families and the community. Many offenders do not return to prison because of this investment. Compared to the cost of incarceration it is great value and from a crime prevention point of view, it is an even greater value.

Risk Management

Risk Management receives a great deal of attention in community ministries. Most have a defined process for selecting employees and volunteers and have a training program that moves the volunteer through an orientation and training program. Chaplains and board members were encouraged to evaluate their training programs from a risk

communities and for the community ministries. It is a unique part of chaplaincy and is one area where volunteering is most directly connected with the expression of the faith community.



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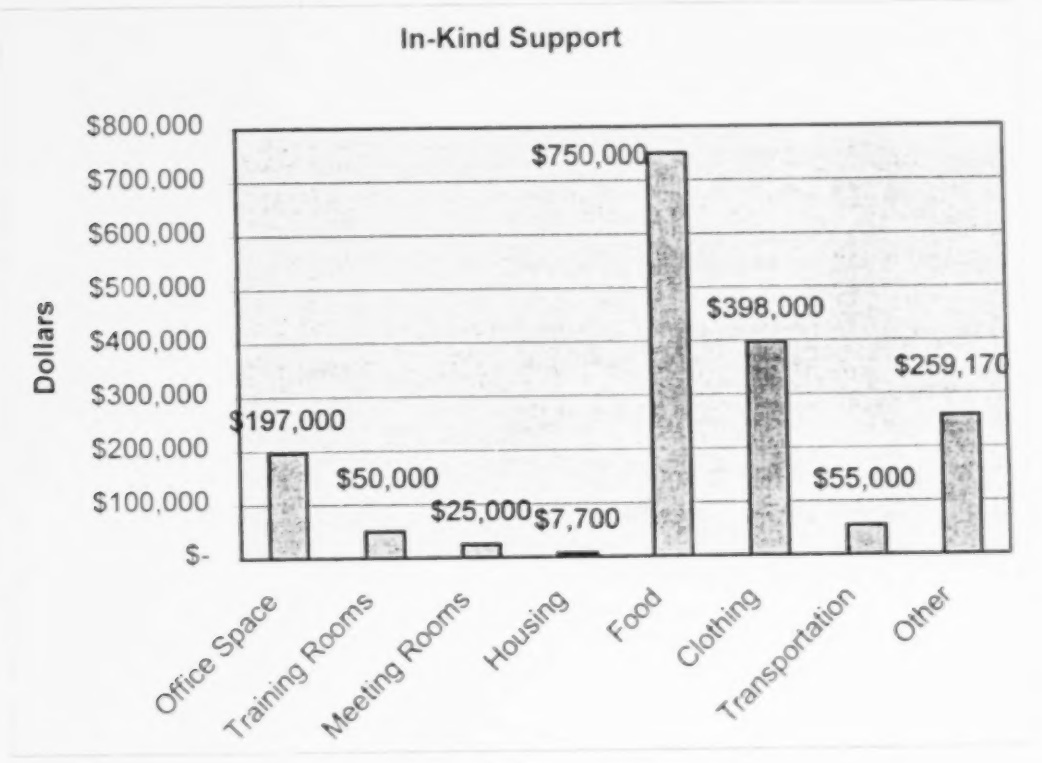

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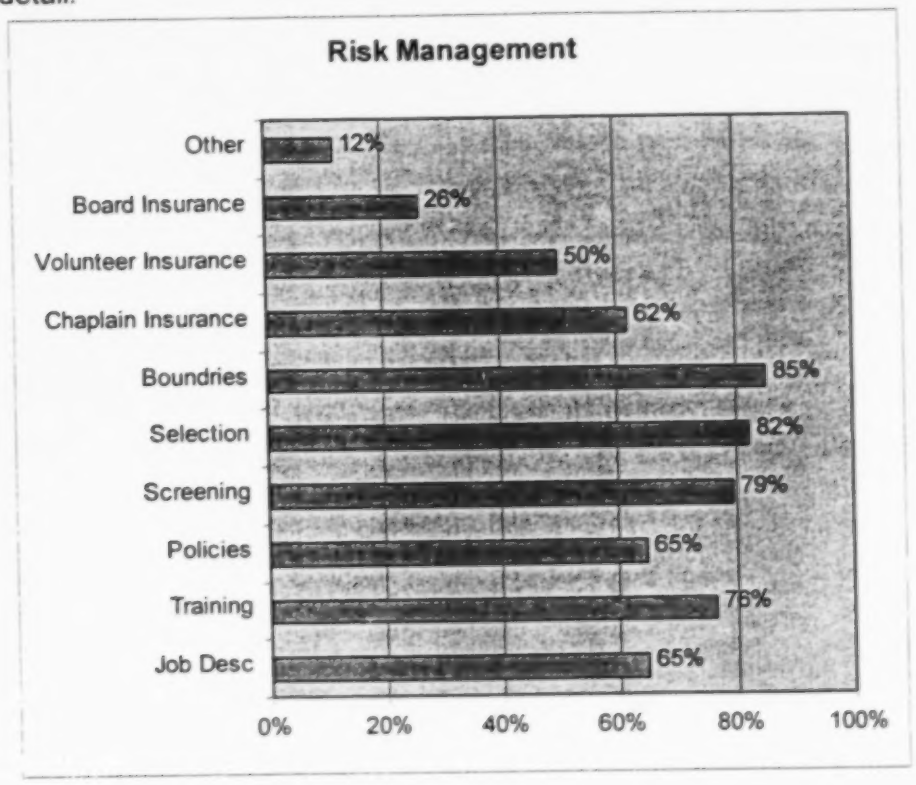
management point of view as outlined in the Screening in Faith manual developed by Volunteer Canada.

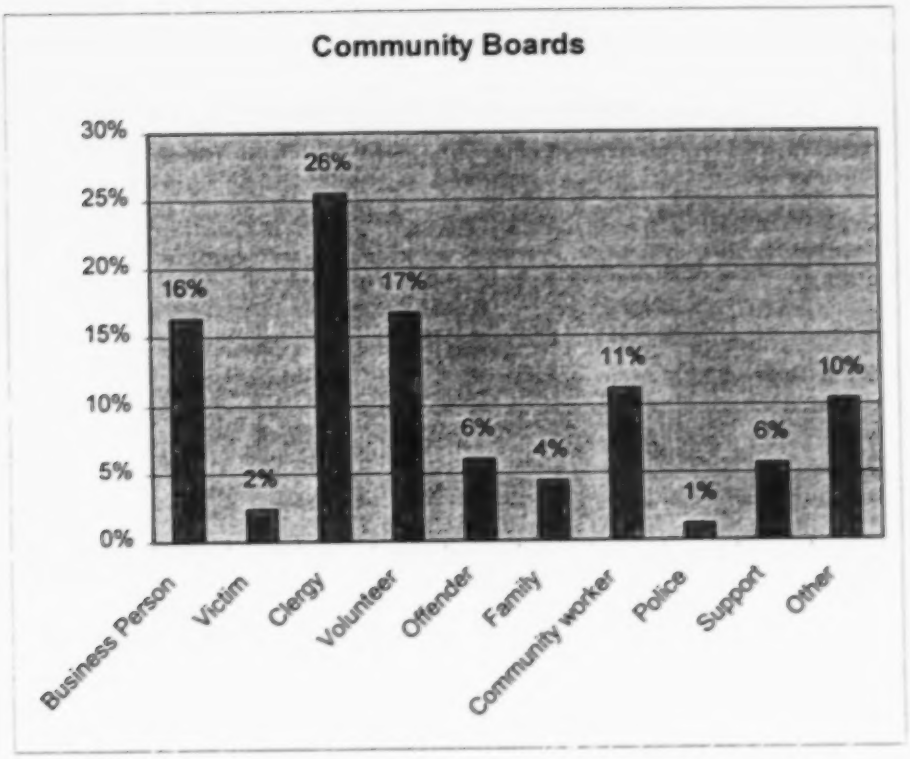
Liability Insurance is available for Chaplains, Volunteers and board members. Over 60% had some form of liability insurance although most found the cost of the insurance to be burdensome. Future evaluations will look at the area of risk management in greater detail.



Risk management issues should influence the development of any national community chaplaincy training resources. Having national continuity to the training of community chaplain's boards and volunteers would be beneficial. It is essential especially as community chaplains deal with victims and offenders that they remain aware of the legal and emotional needs of all parties. Having more dialogue and training in these areas is necessary for ministries to continue their complex work.

Community Boards

The Boards of community ministry have grown and developed with the ministries. They reflect that most ministries have a strong faith base with 26% of the board members being clergy. Most boards meet at least bi-monthly and some monthly. Board members frequently provide much more than board or management advice and are most often also involved in the practical side of the ministry.



Community boards have individuals they can call on when they need particular expertise or advice. For example some have advisory and steering committees that provide advice on social problems, mental health issues or other specific needs in their community. Having regular advice in this area is critical as the board, volunteers and the chaplain must have the best possible information available for making decisions and planning.

One growth area for most boards is the development of an enhanced business plan to guide the ministry into the future. Getting local business expertise is essential. Another area for growth for some is the need to develop stronger links to the mental health community. An earlier graph displayed the needs of offenders. Having their needs represented around the board table at regular meetings could enhance the work of the boards.

Future efforts might focus upon assisting boards to develop business plans, raise funds and future planning. Many chaplains started their ministries as independent strong self-motivated starters. Due to their success, the ministries have become too large and too diverse for one person. Boards must become more active in managing the ministry.

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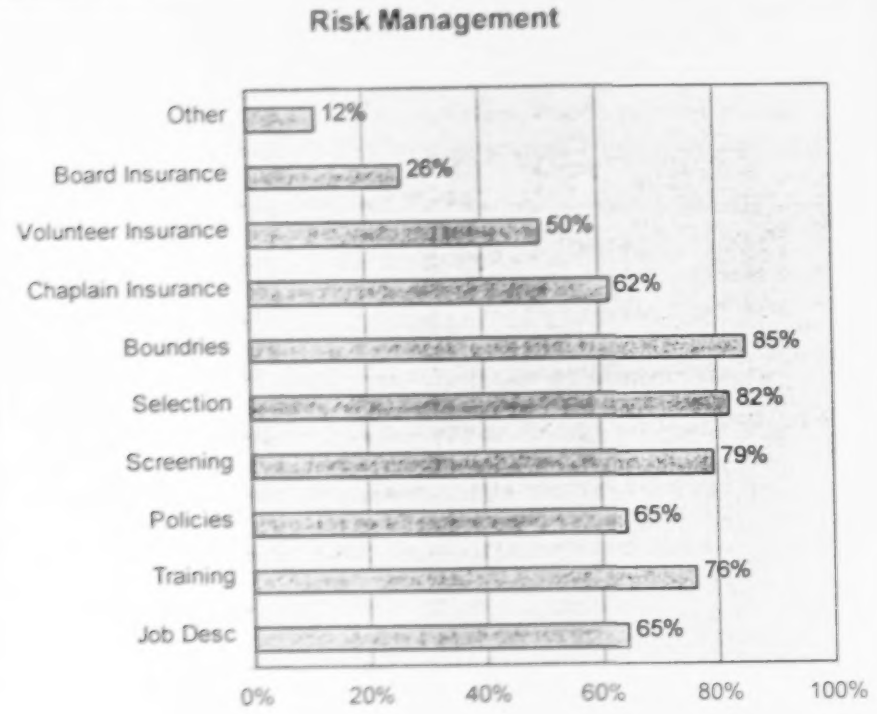

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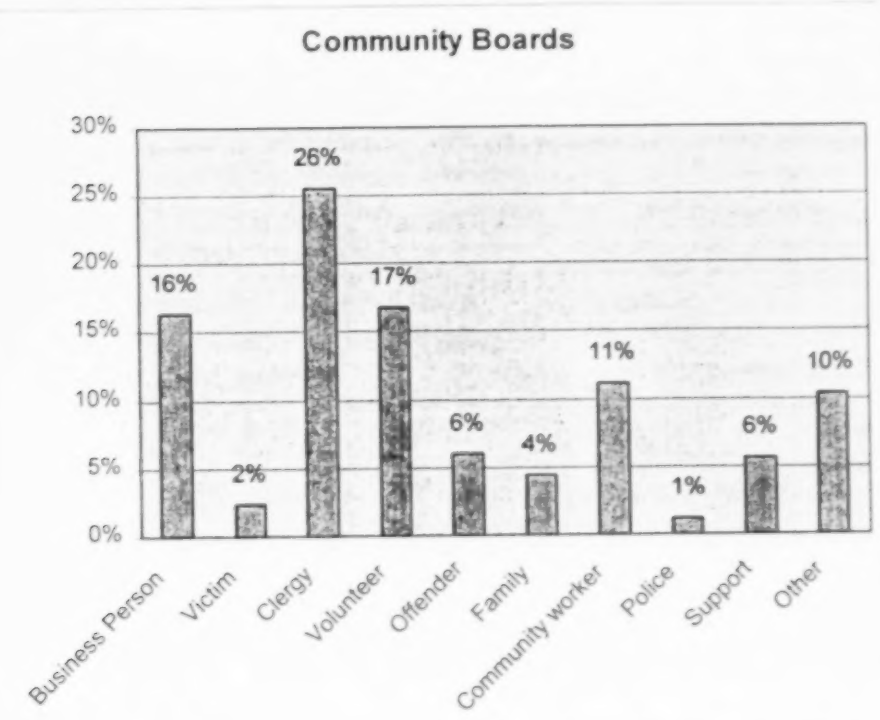

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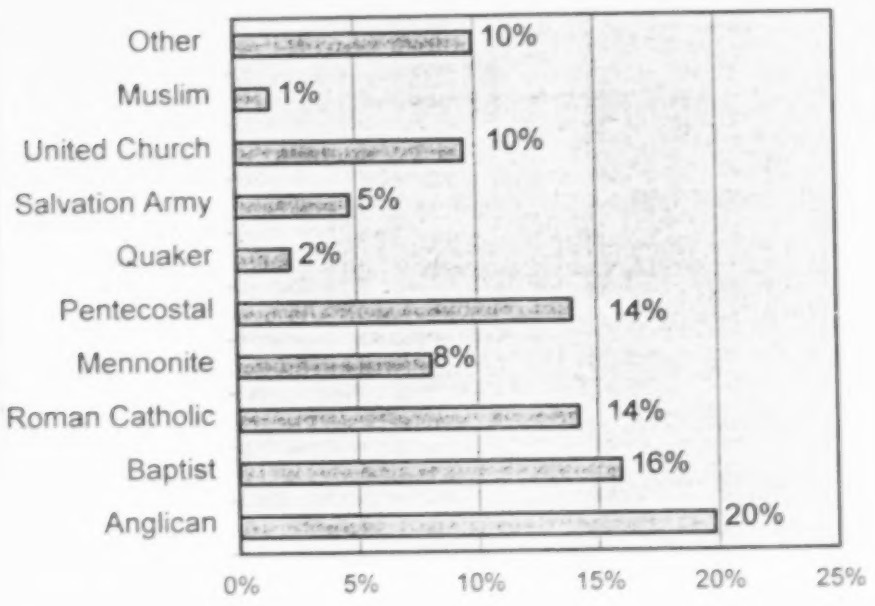

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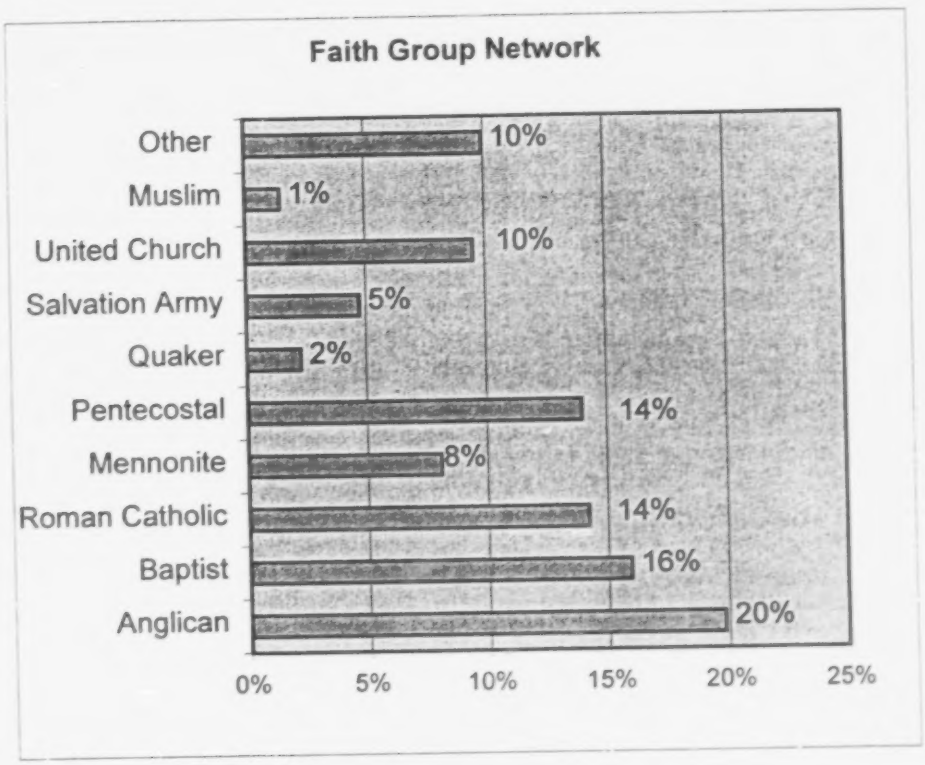

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Community Partners

Community partnerships are vital to chaplaincy work. Partnerships are developed within the faith community and with other community agencies. These agencies provide invaluable service to which community chaplains frequently make referrals. Some community agency's focus upon practical needs like a clothing depot, food bank or temporary housing. Others focus upon other needs that are met in places as diverse as the Methadone clinic, the Aboriginal Center in a given community or the John Howard Society. Most of the community partners that provided the greatest help were local community organizations. It was difficult to single out one agency that provided more support than another. This reflects the strength of Canadian society.

CSC was considered a major partner. It provides financial resources and in-kind support like administrative support. CSC also provides a supportive environment. Regional chaplains were appreciated for their support but so were parole officers, regional directors and institutional chaplains. Community chaplains must continue to maintain strong links within their communities and with CSC.

Motivation for the Work

Micah
He has showed you, O man, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God.

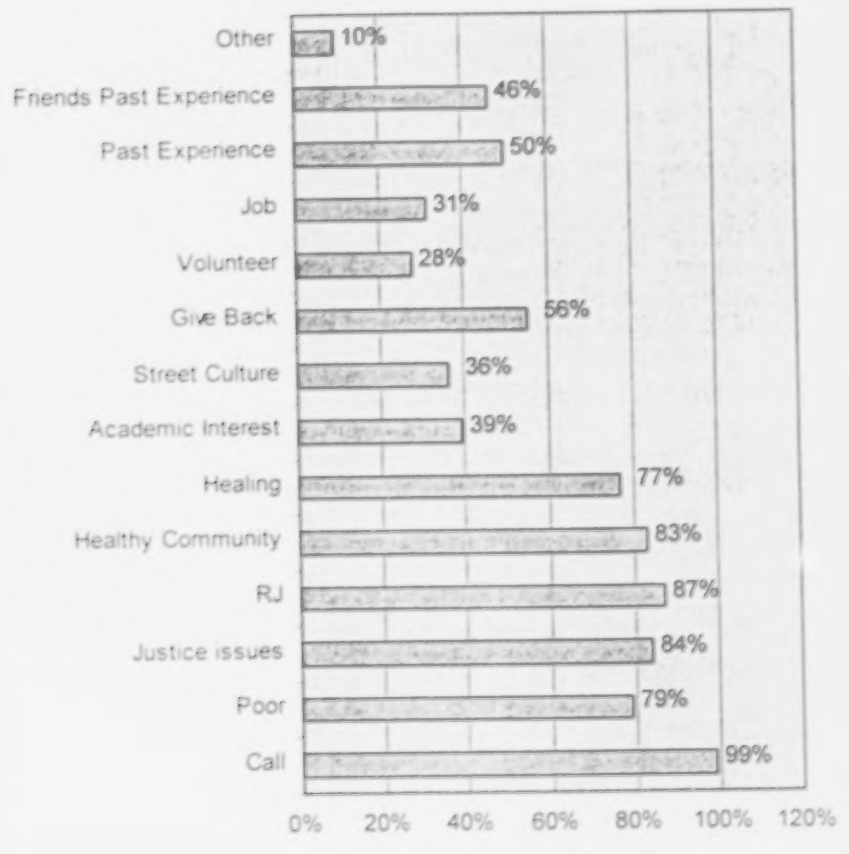
The commitment to this work is strong and lasting and is based upon a deep sense of call (99%). Working with the poor (79%); concern about justice issues (84%); restorative justice (90%); wanting healthy communities (85%); getting involved in healing work (83%) are also key faith concerns. Community Chaplains indicated that spirituality is a major reason why they choose this form of ministry. Calling, caring for the poor, justice and healing typically belong to a sense of call.

Other aspects to their motivation were, academic interest (40%); intrigued by the street culture (38%); the desire to give back to their community (57%); looking for a place to volunteer (28%); looking for a job (30%); had a similar previous experience to the clientele (50%); past experience of friends (47%); and other reasons (8%).

Recommendation

That CSC Chaplaincy continues to partner with faith based ministries to assist in the reintegration of offenders to the community.

One issue that did not arise in the community visits was a need to motivate chaplains or volunteers to do provide compassionate care for offenders or their families. Chaplains and volunteers found their motivation for the work within their faith experience. The faith community is self-motivated and thus energy and effort can be channeled into other areas for further growth and development.



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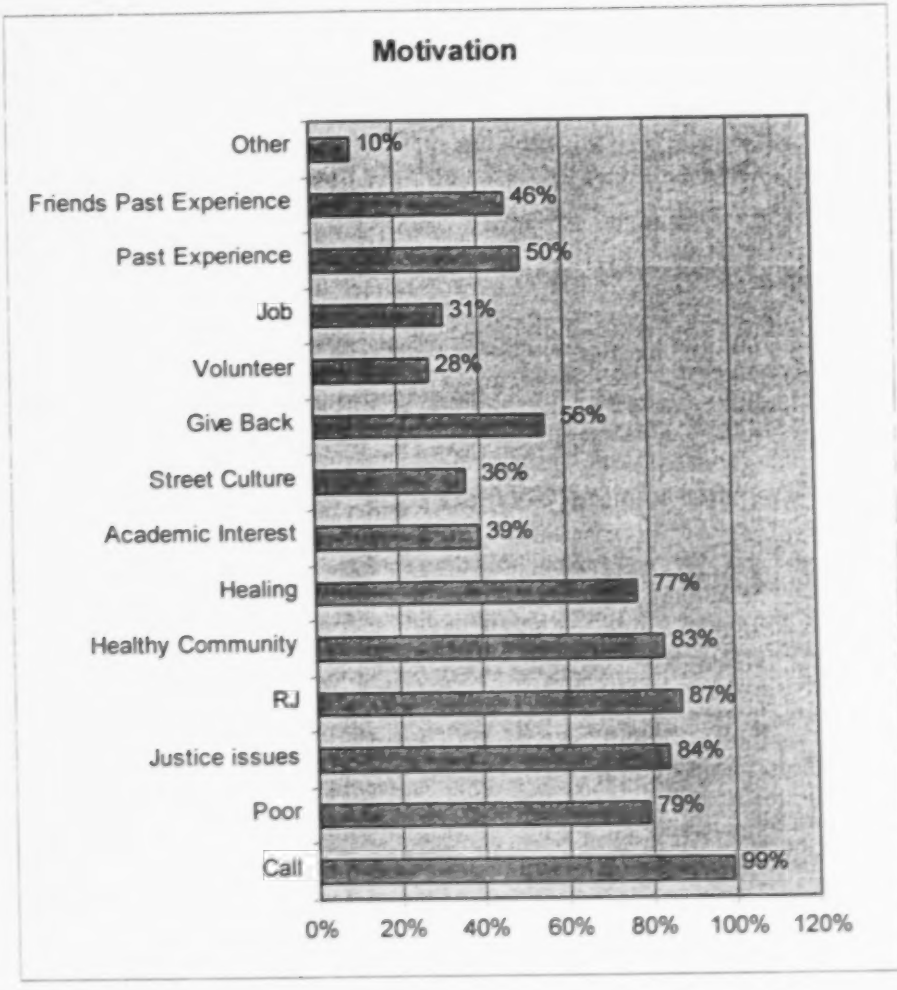

Conclusion

This concludes the community chaplaincy report. The report indicates that community chaplaincy fulfills a broad mandate. It serves many offenders and their families, it is fully engaged in the community and mobilizes many volunteers. It is concerned about reintegration, families and safer communities. Community chaplaincy fulfills the mission and core values of CSC. It also contributes to the Corporate Objectives.

This report also provides many recommendations. The goal of these recommendations is to have community chaplaincy grow and develop and reach its full potential. The single greatest challenge to the ministry is the lack of financial resources. A funding indicator set at 1$ per day per offender on parole will ensure that community chaplaincy will continue and expand into most communities where a parole office is located. It would also allow for the stable funding of Circles of Support and Accountability.

Many offenders, family members and communities would benefit by an increase in community chaplaincy ministry. CSC would also benefit by such a partnership and in the process increase its partnership with the community.

Finally, a consistent message that was heard during the review and since is that community chaplaincy is providing a valuable service but it is not communicated widely. Individuals within community agencies, local municipal leaders, police and even CSC were surprised to hear of the great work being done through community ministries. IT became evident that a communication strategy needs to be developed to enhance the community work. The following recommendations are put forward to deal with this difficulty.

Recommendation

That Community Chaplaincy develop a comprehensive communication strategy.

Community chaplaincy has many stakeholders and many partners in ministry in the community. A communication strategy to must be developed to keep all partners adequately and appropriately informed about work of the ministry. Partners that are part of the network that should be targeted are,

- CSC
- Community at large
- Funder's, individuals, corporate, etc.
- Politician's [those who have been called to care for the community]
- Police
- Faith Community
- Community partners and agencies, eg. Mental health, addiction services, health clinics, social services

Recommendation
That Community Ministry's establish a web page on the Internet to enhance communication
Telling the story of community chaplaincy to its many partners is becoming necessary. Fortunately this is becoming more economical and easier with technological advances. The need for increased communication is growing. Community chaplains could provide a description of the services they offer, a description of their ministry, their monthly reports, policies and procedures and key links to community resources. Requests for information come from institutional staff, the faith communities, other community chaplains, community agencies and the international community. Communication could also be enhanced with NHQ CSC and provide a medium for gathering current data from the community including current ministry reports. After an initial setup, volunteers could update the monthly reports.

Recommendation
Develop standardized community chaplaincy report indicators
Currently there are a variety of styles of monthly reports. Some chaplains produce reports that reflect meaningful ministry encounters while others submit reports with numerical indicators. Most reports offer a reflection on key ministry encounters. Combining these efforts into a national standardized report would be very helpful and provide current data around key indicators. The potential for current data would always be available.

Indicators could be linked to the chaplains job description and include some of the questions of this questionnaire. These reports could be produced electronically and stored on a spreadsheet via the internet. Chaplains would continue to produce monthly written reports.

Recommendation
Publish community ministry reports in a CSC publication on a monthly basis or more regularly.
Community chaplains produce a monthly report that usually describes a meaningful encounter with an offender, family member, volunteer or an agency in their community. These reports are good news stories that need to be told and circulated. They are encouraging and uplifting. Sharing them with CSC and the wider community would be of great benefit.

As some of these stories are confidential, not all could be distributed widely. However, community chaplains should be encouraged to produce one good news story every year that could be printed. Besides being an encouragement to all readers, it would also be an educational tool for our organization sharing the diverse nature of community chaplaincy ministry.

Recommendations

Community Chaplaincy is providing an important service in each of the communities. The recommendations that are found below have all been included in the body of the report. They are repeated here for ease of reading and so that they all appear together in one place. The recommendations are presented under the headings of **Training, Funding and Communication**.

Training

1. That Community Chaplain's receive CSC orientation and training
2. Increase Community Chaplaincy Board capacity
3. That key messages be provided for Chaplains and volunteers for making public presentations.
4. Ensure that volunteers are adequately trained
5. Develop an advisory committee within the Interfaith Committee that will provide guidance to Community Chaplaincy

Funding

6. That CSC chaplaincy secure long term stable funding
7. That CSC establish a funding indicator that would provide stable funding
8. That CSC community chaplaincy becomes active in each of the communities where there is a parole office or CCC
9. That CSC recognize and provide adequate resources for the unique needs of Women offenders
10. That Community Chaplaincy continue to support CSC 's Crime Prevention mandate and provide services to the wider community.
11. That CSC continues to partner with faith based ministries to assist with the reintegration of offenders to the community.

Communication

12. That Community Chaplaincy develops a comprehensive communication strategy.
13. That Community Ministry's establish a web page on the Internet to enhance communication.
14. Develop standardized community chaplaincy report indicators.
15. Publish community ministry reports in a CSC publication on a monthly basis or more regularly

Training

1. That Community Chaplain's receive CSC orientation and training

Community chaplains provide service in the front line of the community. Their relationships are wide ranging throughout their communities. In order to provide their ministry the chaplains must be adequately oriented and trained. This training must be delivered in conjunction with CSC. It should include:

- orientation to CSC
- orientation to community reintegration issues provided by the local community parole office

- orientation to key CSC programs and concepts like relapse prevention, sex offender management, risk factors, cog skills, crime cycles etc.
- community issues provided by community mental health and social service agencies.
- Case management principles

2. Increase Community Chaplaincy Board capacity

CSC chaplaincy has developed relationships with boards and community ministries because they provide a service that is favorable to the mission and values of CSC. The intention of CSC chaplaincy is never to become the sole funder of the community ministry but be a partner with the ministry. It is in the interest of CSC to have strong independent boards that give provide good support and leadership to the chaplains.

Most community chaplains are employees of a community organization. CSC has a service contract with the organization for community chaplaincy ministry. The community organizations organize themselves either into management or advisory boards. These boards hold the contract and thus are ultimately responsible for the delivery of the community ministry. Many board members are very professional and give a great deal to their organizations.

In order to build and maintain board capacity, boards might consider the following:

- have a voice at the interfaith committee
- be included in planning and attending community chaplaincy training events
- be trained in fundraising
- be oriented to CSC's community reintegration efforts
- develop ministry standards that reflect the needs of their community
- have ministry standards including policies and procedures that reflect the needs of the offenders and families in their communities
- build professional partnerships

3. That key messages be provided for Chaplains and volunteers for making public presentations.

Assisting chaplains by providing key messages from CSC and Restorative Justice might be helpful for speaking engagements. A great deal of community education takes place regarding the work of CSC and restorative justice. It is another way in which community chaplains engage their community.

4. Ensure that volunteers are adequately trained

Volunteers provide a major part of the ministry in most communities. In fact their dollar value can be reflected in millions of dollars. They are involved in virtually every area in which the chaplain serves. As a result volunteers need to receive adequate training in their area of ministry. Volunteer Canada provides recommendations on training volunteers.

5. Develop an advisory committee within the Interfaith Committee that will provide guidance to Community Chaplaincy

The Interfaith community has provided excellent guidance for the provision of chaplaincy services to CSC. It has guided the development of the chaplain's statement of work, educational standards, ecclesiastical standards, offender chaplain ratio, and various other relationships and guidelines. The strength of this memorandum is that it provides a window whereby the faith community endorses the ministry within the institution. This same kind of wisdom is needed for Community Chaplaincy.

Community chaplains, like institutional chaplains, do not function in isolation from the greater faith community. They are part of the wider faith community and would profit from its guidance. This can be accomplished by developing an advisory committee, consisting of members from the Inter-faith committee, which would assist in providing the guidance. Circles of Support and Accountability, training, communication strategies and funding are some issues that need help.

Funding

6. Secure long term stable funding

Secure long term stable funding is critically important for Community Chaplaincy. It is vitally important that CSC remains involved in community chaplaincy ministry and provide some leadership with these community partners. Providing long term stable funding will allow for stable and long term relationships. There are 3 important reasons.

First, community chaplaincy is underfunded. As this report indicates, each ministry only receives an average of $23k per year but provides a greater value of ministry. As this is an average some chaplains receive very little or no funding. This has especially affected women's chaplains.

Second, community chaplains are only active in some of the communities in which CSC has a presence. The results contained in this report could be replicated in other communities as well. Developing partnerships with ministries in other communities where there are parole offices is needed. These are partnerships that could be developed to much greater extent with a minimal CSC investment.

Third, community chaplaincy ministries often provide volunteers for the Circles of Support and Accountability initiative. This has become an important part of community ministry. Community ministries are well connected in their communities and provide access to volunteers.

7. Establish a funding indicator that would provide stable funding

The current process for funding community chaplaincy is based upon the good will of the regions. The funding process is being revised and the budget impact for community chaplaincy would be minimal. Community chaplaincy could be funded with minimal budget impact. A formula that would provide stable funding for Community chaplaincy, allow for it's expansion into the communities with parole offices and fund the Circles of

Support and Accountability initiative is to provide $1 per day for each offender on parole. This would provide a significant increase for community chaplaincy.

8. **That CSC community chaplaincy becomes active in each of the communities where there is a parole office.**

It is clear that community chaplains and volunteers are able to reach into and impact the communities in which they serve. The cost for expansion is minimal and impact is at a maximum level. The 1$ per day per offender on parole would allow community chaplaincy to build partnerships that could reach many of the 97 community settings where there is a parole office and a CCC.

9. **Recognize the unique needs of Women offenders and provide adequate resources**

There have been several references to the needs of women needs and women chaplains in this report. Several ministries work almost exclusively with women. The ministry issues are usually more involved as these women often have relationship problems, addictions issues and parenting challenges. Chaplaincy ministry to these women typically includes more intensive interventions including personal counseling, support for children and relationship counseling. That is in addition to any practical support that is provided. Due to the lower numbers of female offenders compared to male offenders within CSC, these needs can go unrecognized. Even though they do not have a large statistical impact, the needs are great. Currently, women chaplains are either underfunded or do not receive any funding from CSC.

10. **That Community Chaplaincy continues to support CSC's Crime Prevention mandate and provide services to the wider community.**

In providing service to youth, women, children and ex-offenders, community chaplains are not only providing valuable community service but also contributing towards the crime prevention mandate within CSC. Working with marginalized individuals in these "categories" is keeping individuals out of conflict with the law and out of institutions. Supporting community chaplaincy is providing a tremendous service to individuals who will never have to experience institutionalization. The work can be completed with a supported mandate and with a minimal investment.

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Community chaplains produce a monthly report that usually describes a meaningful encounter with an offender, family member, volunteer or an agency in their community.

These reports are good news stories that need to be told and circulated. They are encouraging and uplifting. Sharing them with CSC and the wider community would be of great benefit.

As some of these stories are confidential, not all could be distributed widely. However, community chaplains should be encouraged to produce one good news story every year that could be printed. Besides being an encouragement to all readers, it would also be an educational tool for our organization sharing the diverse nature of community chaplaincy ministry.

Appendix A Leading Community Chaplaincy

Models

There are 3 possible models for "Community chaplaincy":

An agency/ministry set up by a Board of Directors which offers a wide range of services and care to the released prisoner and the community.

A ministry set up directly through by CSC through a contract with a faith group for the services of a chaplain using the criteria and process in place for institutional chaplains.

Comment: From a CSC perspective this model is the easiest to lead because it follows established procedures, and it also provides a resource to assist in the development of other models (I or III) in the region.

A ministry set up by a Board of Directors intentionally meeting standards set by CSC and the IFC for the selection and evaluation of chaplains.

Comment: these chaplains and the agencies would be eligible to participate in internal competitions within CSC chaplaincy. There are none in existence at present.

Interrelatedness/partnering

Community chaplaincy involves a combined effort by the chaplain, the board members, volunteers and resources of the community. Its primary role is to be a catalyst for healing. It interfaces with four main groups.

- the faith community
- the wider community
- the criminal justice system (especially parole services)
- the offenders and "the community inside"

Community Chaplains

Characteristics

Important marks include

- recognition by the faith community and others as having unique gifts for community ministry;
- significant experience;
- an ability to integrate a ministry perspective with life; and
- a commitment and openness to ongoing training and learning.
- an ability to work with others.

That said, community chaplains vary widely in their experiential and educational backgrounds. Some have undergraduate and graduate degrees with additional forms of training such as CAPPE, while others do not possess a high school diploma. A number are ex-offenders, and folk with this experience, have always been encouraged toward the ministry of community chaplaincy.

Job Description

A job description for the community chaplain is important. There should be ample flexibility that can reflect the uniqueness of each community chaplaincy. The attached drafts are recommended. See Sections *Full Time CSC Community Chaplain (Type II)* and *Full Time Agency Community Chaplain (Type III)*.

Development

We recommend that all community chaplains participate in continuing education events tnat are appropriate for their mental, emotional and/or spiritual development.
Several established educational programs touch directly on correctional ministry. Others may also be available at other sites.

- the Restorative Justice Program at Queen's
- the Community Chaplaincy Program at St. Stephen's
- the distance education program in prison ministry and the Diploma in Prison Ministry at Acadia

Community chaplains should also have access to in-service education offered by CSC, especially that offered for chaplains, but also appropriate other programs.

- Phase 2 Orientation with a separate track for part of the week
- National and regional chaplaincy conferences.
- Training events for groups of community chaplains should reflect the diversity of needs. "Open Space Technology" is a useful approach. Educational events may also be appropriate for board members.

Meetings of community chaplains should be integrated into a regional chaplaincy plan:

- a yearly gathering of community chaplains;
- a yearly gathering of community and institutional chaplains;
- and learning opportunities for significant board members.

Accountability

Accountability is really a way of telling the story and celebrating the ministry. "Feedback is the breakfast of champions." There are many ways to build in accountability in community chaplaincy. Boards will want regular reports. Financial accounting will have to be in accordance with acceptable standards. Ministry should be accountable to a faith community.
We recommend the following basics. Other ideas may be found in the Code of Professional Conduct for CSC chaplains.

- regular program review
- performance appraisal.
- keeping of a log
- monthly invoices should include a brief overview of the ministry
- an Annual Report should be submitted to funding sources which would include:
  - Name and address of the community chaplaincy and the chaplain
  - Finances – total budget? Sources of funding?
  - Board – who is the chair? Number of members? Who do they represent?

- Ministry – what's happening (programming)? What relationships are being developed?
- Highlights and challenges – past, present, future
- Volunteers and training – numbers, types of volunteer activity, training?
- Positioning for growth – during past year, future plans
- Some media clips and photos

Evaluating Funding Proposals

If a community chaplaincy is to receive funding, it should be evaluated against the following criteria:

- Fulfilling the marks of a community chaplaincy (see above)
- A clear mission statement with specific objectives, and their compatibility with CSC objectives
- Demonstrated ability to deliver
- Clear accountability structures (e.g. community board) – financial and other
- Commitment to become a legal entity
- The support of other funding partners
- Commitment to broaden the base of both ministry and board
- Openness to work with CSC Chaplaincy

The amount of funding should evaluated against variables such as:

- Reintegration potential
- Crime prevention potential
- Work with families
- Community safety issues
- Number of released offenders in the area (federal and other)
- Natural linkages for community chaplaincy ministry
- Offender support potential
- Access and availability of volunteers
- Faith community support
- The support of other funding partners
- Public awareness potential
- Halfway houses in area
- Potential for work with victims

FULL TIME CSC COMMUNITY CHAPLAIN (Type II)

SUGGESTED JOB DESCRIPTION

Community Chaplaincy is a concern of both the Correctional Service of Canada (CSC) and the faith communities of Canada as represented by the Interfaith Committee on Chaplaincy (IFC). This ministry will be conducted in such a way as to correspond to the appropriate portions of the Memorandum of Understanding (MOU). Community chaplains will be guided in their actions by the Code of Professional Conduct appended to the MOU.

1. ENGAGING THE COMMUNITY

Maintaining a visible presence with a broad spectrum of the faith community, local chaplaincies, public sector officials (CSC offices, halfway houses, social services),k public sector agencies, local businesses, etc.
Nurturing the development of community chaplaincies and faith community initiatives in restorative justice.
Undertaking public education regarding the needs of people affected by crime.

2. ENABLING VOLUNTEERS
Develop and equip a team of volunteers to work in a variety of ways with those affected by crime. This will include recruitment, training, supervision, support and recognition.

3. PASTORAL MINISTRY
Ensure pastoral care and spiritual growth opportunities for ex-offenders and their families via individual contact, weekly group and other forms of regular programming specific to their needs.
Facilitate worship and celebration opportunities for ex-offenders, families and volunteers.
Advocate on behalf of ex-offenders and their families.
Explore creative opportunities for restorative justice ministry with victims and the community.
Connect regularly with releasing institutions of the area and their chaplains.
Work with CSC staff in the process of offender reintegration into the community.

4. ACCOUNTABILITY
Work with an Advisory Board drawn from the faith community, CSC, volunteers, ex-offenders and partnering bodies
Foster accountable relationships by participating in meetings with persons/groups responsible for his/her work (contractor, CSC District Office, Regional Chaplain, advisory board, IFC, ...) to discuss, receive feedback and set directions for the ministry.
Keep a daily log of activities and report as part of CSC chaplaincy team.
Reporting: as part of the CSC chaplaincy team, follow accountability lines in place for other CSC chaplains.

FULL TIME AGENCY COMMUNITY CHAPLAIN (Type III)
SUGGESTED JOB DESCRIPTION
Community Chaplaincy is a concern of both the Correctional Service of Canada (CSC) and the faith communities of Canada as represented by the Interfaith Committee on Chaplaincy (IFC). This ministry will be conducted in such a way as to correspond to the appropriate portions of the Memorandum of Understanding (MOU). Community chaplains will be guided in their actions by the Code of Professional Conduct appended to the MOU.

1. ENGAGING THE COMMUNITY
Maintaining a visible presence with a broad spectrum of the faith community, local chaplaincies, public sector officials (CSC offices, halfway houses, social services),k public sector agencies, local businesses, etc.

Nurturing the development of community chaplaincies and faith community initiatives in restorative justice.
Undertaking public education regarding the needs of people affected by crime.

2. ENABLING VOLUNTEERS

Develop and equip a team of volunteers to work in a variety of ways with those affected by crime. This will include recruitment, training, supervision, support and recognition.

3. PASTORAL MINISTRY

Ensure pastoral care and spiritual growth opportunities for ex-offenders and their families via individual contact, weekly group and other forms of regular programming specific to their needs.
Facilitate worship and celebration opportunities for ex-offenders, families and volunteers.
Advocate on behalf of ex-offenders and their families.
Explore creative opportunities for restorative justice ministry with victims and the community.
Connect regularly with releasing institutions of the area and their chaplains.
Work with CSC staff in the process of offender reintegration into the community.

4. ACCOUNTABILITY

Work with a Board of Administration (possible sources of membership include the faith community, CSC, volunteers, ex-offenders and partnering bodies)
Foster accountable relationships by participating in meetings with persons/groups responsible for his/her work (contractor, CSC District Office, Regional Chaplain, advisory board, IFC, ...) to discuss, receive feedback and set directions for the ministry.
Keep a daily log of activities and report as part of CSC chaplaincy team.
Provide monthly reports with invoicing and a yearly summary and evaluation of the chaplaincy and the chaplain.

Appendix B: CSC Community Chaplaincy Review

Ministry:

Chaplain:

Date:

Evaluation Team:

****

Thank you for being part of this Community Chaplaincy review. Community Chaplaincy has been an important part of the correction's strategy for Correctional Services Canada Chaplaincy. It has been operating for many years in various communities throughout Canada. It is a growing and vital area of ministry that impacts many lives. The extent and impact of the ministry is increasing and thus there is a need to understand and describe this area of ministry.

It has been a number of years since there has been a comprehensive assessment of Community Chaplaincy. In order to remain current with this important ministry a new review is timely. Data derived from this review will assist in the development of this initiative. It will gather descriptive data and continue to help describe the diversity of Community Chaplaincy in Canada.

Guidelines

This questionnaire is based upon the guidelines and general categories used in previous community Chaplaincy project evaluations. This includes the Community Chaplaincy job description, the Leading Community Chaplaincy document, data gathered in previous Community Chaplaincy evaluations and other Chaplaincy review documents. In addition, the context of the review seeks to reflect a restorative justice framework.

The process can be anxiety provoking. This questionnaire is intended to make the process as friendly as possible. Responses are intended to lead to increased dialogue that should move beyond this document. As many questions as possible are framed in such a manner as to request specific responses. It is recognized however that some ministries will not have such specific data so an educated or thoughtful estimate (guess) is acceptable. The questions should not restrict responses and if additional comments are needed they may be attached to this questionnaire.

Process

It is suggested that whenever possible, the review be conducted in the following way. In consultation with the regional chaplain, Community Chaplains will be contacted by NHQ and a target completion date plus an interview date will be set. Evaluations will be sent to the community chaplain either by e-mail, regular mail or by fax. It is intended that the form be completed as a joint effort between the chaplain and the Community Chaplaincy board. The completed questionnaire should be returned to NHQ as soon as possible.

Next, a community ministry visit will be scheduled. This visit will be conducted by the regional chaplain, David Molzahn NHQ staff, [special advisor to the Director General of Chaplaincy on community issues], the community chaplain and the board [or representatives from the board.] At the meeting, the findings of the evaluation will be discussed, as will other items identified by the community ministry.

After the meetings are completed, a written report will be produced. It is intended that the information gained by this process will help guide future community ministry at a local, regional, and national level.

Please accept our gratitude for your co-operation with this evaluation process. Your valuable input will continue to shape the future ministry of Community Chaplaincy.

Thank you for taking the time to help with this process.

Demographics of your Ministry?

Please provide your best attempt "guess" at answering the questions.
Please note. The term ministry refers to the ministry team that includes the community chaplain, the ministry partners like the volunteers or your Community Chaplaincy board members etc.

1. How many individuals does your ministry serve on an annual basis? _____

2. In the past year how much time did your ministry spend with the following individuals? (Please check the appropriate box. The percentage should total 100%.)

	0-20%	21-40	41 - 60	61 - 80	81-100%
Day parole					
Full parole					
Statutory Release					
WED sex offenders					
Spouses					
Parents					
Children of offenders					
Offenders in prison					
Probation Offenders					
Others:					

3. Does your ministry serve both genders? (please indicate percentage)

   Male _____ Female _____

4. What is your best estimate of the average age of the offenders that your ministry serves?

   _____

5. On average, how soon after release from the institution does your ministry become involved with offenders? Please check the appropriate percentage that indicates when most offenders become involved. Total should equal 100%

	0-20%	21-40	41-60	61-80	81-100%
Within 30 days					
31 - 60 days after release					
61 days to 180 days					
After 180 days					

6. Please indicate the ethnic origin of those served by your ministry.
The percentage should total 100%.

	0-20%	21-40	41-60	61-80	81 - 100%
Aboriginal					
Asian					
Black					
Caucasian					
Inuit					
Other:					

7. Please indicate the offenders' faith group(s).

	0-20%	21-40	41-60	61-80	81 - 100%
Catholic					
Muslim					
Native Spirituality					
Protestant					
Other:					

8. Please indicate the special needs of those to whom you provide ministry.
Indicate the percentage. Some may have more than one special need.

	0-20%	21-40	41-60	61-80	81 - 100%
Peace bonds e.g. Section 810					
Long term supervision order LTSO					
Rage Interventions					
Grief ministry					
Mental health needs					
Addiction needs					
Food delivery					
Older offender					
Special medical needs					
Other:					

9. How many speaking engagements are you involved with annually? _____

Your Ministry Team

10. How many volunteers are presently active with your ministry? _____

11. How many volunteers have been trained in the past year? _____

12. What is the average age of your volunteers? _____

13. Please indicate the ethnic origin of your volunteers.

	0-20%	21-40	41-60	61-80	81 - 100%
Aboriginal					
Asian					
Black					
Caucasian					
Inuit					
Other:					

14. Please indicate the volunteers' faith group(s).

	0-20%	21-40	41-60	61-80	81 - 100%
Catholic					
Muslim					
Native Spirituality					
Protestant					
Other:					

15. What risk management strategies does you ministry have in place? (please check)

Job descriptions for all staff and volunteer positions	
Training program for all employees and volunteers	
Written policies guide your ministry	
Screening process for all employees and volunteers	
Selection process for all employees and volunteers	
Boundaries are adequately discussed	
Liability insurance for chaplain	
Liability insurance for volunteers	
Other:	

16. Volunteers provide a wide range of ministries.
Please indicate the approximate number of hours served in each area.

	# of hours
Professional (e.g. medical, accounting, psychologist)	
Non-professional	
Your Board Members	
Workshops	
Support groups	
Other:	
Total	

17. Please provide an approximate dollar value for the "in kind support" that you receive from your ministry partners?

	$ value
Office space.	
Training rooms	
Meeting rooms	
Housing	
Food	
Clothing	
Transportation	
Other	
Total	

18. Please indicate the number of Board members on your community Chaplaincy Board from each of the following categories. (please indicate the number)

Business community	
Victims groups	
Pastor or religious leaders	
Volunteers	
Offenders	
Families	
Community support agency	
Police	
Community support worker	
Other:	

19. Which faith groups contribute towards your ministry network?
Please list the closest percentage [%] representing the support received.

	0-20%	21-40	41 - 60	61 - 80	81-100%
Anglican					
Baptist					
Catholic					
Mennonite					
Pentecostal					
Quakers					
Salvation Army					
United					
Jewish					
Muslim					
Other					

20. Please indicate the 3 organizations that contribute most toward your ministry network? [Please rank 1 for the most, 2 for second and 3 for third.]

Mennonite Central Committee	
YMCA/YWCA	
John Howard Society	
Elizabeth Fry Society	
The Salvation Army	
Volunteer Action Centers	
CSC	
Law Society	
Methadone Clinics	
Physician groups	
Aboriginal Group	
Other:	

21. Please rate the following in terms of your motivation for being involved in community ministry? [rate 1 for not important, 2 for somewhat important, 3 for important and 4 very important.]

Personal sense of "call" to serve	
Ministry to poor	
Interest in justice issues	
Restorative justice interest	
Build a healthy community	
Committed to healing ministry	
Academic interest	
Intrigued by the street culture	
Give back to the community	
Needed a place to volunteer or spend time	
Wanted a job.	
Have experienced similar needs in the past	
Family or friends have experienced similar need	
Other:	

22. Feedback: What information would you like NHQ to be aware of in regards to your ministry?